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Liturgiae Britannicae,

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THE BOOK OF COMMON PRAYER

OF

The Church of England,

FROM ITS COMPILATION TO THE LAST REVISION;

TOGETHER WITH

THE LITURGY SET FORTH FOR THE USE

OF

The Church of Scotland:

ARRANGED TO SHEW THEIR RESPECTIVE VARIATIONS.

BY

WILLIAM KEELING, B. D.

FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE.

LONDON:

WILLIAM PICKERING.

J. AND J. J. DEIGHTON, CAMBRIDGE.

1842.

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PREFACE.

If any man, who shall desire a more particular account of the several Alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former, we doubt not but the reason of the change may easily appear.—*Preface to the Book of Common Prayer*, 1662.

THE object of the following work is to exhibit the Prayer Book of the Church of England telling its own history. It is an attempt to arrange the authorized Liturgies of our Church, together with that set forth by King Charles I. for the use of the Church of Scotland, in such a manner as to enable the reader at one view to compare their variations, and thus to trace out for himself an explanation of the Rubric and Ritual, as well as the progress of the changes which they have undergone.

A work similar in character to the present was published in the year 1659, entitled "The Alliance of Divine Offices," with Annotations, &c. by Hamon L'Estrange, Esq.; and another, similar both in arrangement and character, appeared in the year 1838, under the following title, "The Two Books of Common Prayer, set forth by Authority of Parliament in the Reign of King Edward the Sixth, compared with each other," with a Preface, by Dr. Cardwell, Principal of St. Alban's Hall, Oxford. It will be obvious however from the date in the former case, and the title in the latter, that both these works are of much more limited extent than the present.

The six Liturgies here compared are arranged in four columns; the variations of the Scotch Service-book from those of King James I. and King Charles II. being principally noted at the foot of the page.

The *first* column contains the Liturgy as revised after the Savoy Conference, in the reign of King Charles II. [1662.]

The *second* column contains the Liturgy as revised after the Hampton-Court Conference, in the reign of King James I. [1604], together with the [1] Scotch Liturgy authorized by King Charles I. [S. L.]; precedence

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[1] This Liturgy was framed by the Scottish Bishops; and submitted, by the King's command, to the review of Laud, Archbishop of Canterbury, Juxon, Bishop of London, and Wren, Bishop of Norwich.—*Collier's Eccl. Hist. vol.* 8. p. 113. 8vo. Ed.

Upon the application of the Bishops of Scotland for a Liturgy for that Church, it was the opinion of Abp. Laud (to use his own words) that, "if his Majesty would have a Liturgy settled there, it were best to take the English Liturgy without any variation, that so the same Service-book might be established in all his Majesty's Dominions. * * * * His Majesty inclined to my opinion, to have the English Service without any

being here given to the former, as the main object is to exhibit the Prayer Book of the Church of *England* in its several forms.

The *third* column contains the Liturgy as revised upon the Accession of Queen Elizabeth [1559], together with the second Book of King Edward VI. [1552]

The *fourth* column contains the first Book of King Edward VI. [1549]

The order of the Liturgy of 1662 is followed throughout.

The portions which are *common* to the Liturgies of 1662, 1604, and the Scotch Service-book [S. L.], are printed across the page; and similarly those which are common to the Liturgies of 1559, 1552, and 1549.

The text of [1662] is adopted in the former case, and that of [1559] in the latter; the verbal and other minor deviations being referred to in the notes.

In the *second* and *third* columns, each containing two Liturgies, those portions to which *no* date is affixed are common to both, unless a deviation be referred to in the notes; the text of [1604] being adopted in the second column, and that of [1559] in the third.

It has been deemed advisable to depart from the general plan in some few instances, which may be thus enumerated.

1. Where portions of considerable length belong to one Liturgy only; and consequently to have printed them in any single column, would have caused an unsightly extent of blank space: *e. g.* The Preface, drawn up after the Savoy Conference; the Office for Baptism of such as are of riper years; the Forms of Prayer to be used at Sea; portions of the Communion Service in [1549]; &c.

2. Where a large portion is common to all six Liturgies, except in some minor points, and it was thought needless to print it more than once; *e. g.* pp. xviii. xix. of Ceremonies.

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alteration to be established there; and in this condition I held that business for two, if not three, years at least. Afterwards, the Scottish Bishops still pressing his Majesty that a Liturgy framed by themselves, and in some few things different from ours, would relish better with their countrymen, they at last prevailed with his Majesty to have it so, and carried it against me, notwithstanding all I could say or do to the contrary. Then his Majesty commanded me to give the Bishops of Scotland my best assistance in this way and work. I delayed as much as I could with my obedience; and when nothing would serve but it must go on, I confess I was then very serious, and gave them the best help I could. But wheresoever I had any doubt, I did not only acquaint his Majesty with it, but writ down most of the amendments or alterations in his Majesty's presence. And I do verily believe there is no one thing in that Book, which may not stand with the conscience of a right good Protestant. Sure I am his Majesty approved them all; and I have his Warrant under his Royal Hand for all that I did about that Book."—*Hist. of the Troubles and Trial of Abp. Laud. Wrote by himself, during his imprisonment in the Tower*, pp, 168, 169.

[1] The Acts of Uniformity in [1662], [1604], and [1559]; the Sentences, Exhortation, Confession, and Absolution in the Order for Evening Prayer [1662]; the Apostles' Creed, &c. in the Order for Evening Prayer [1662]; the Introits, after the first,

3. The Tables and Calendar, for which it was obviously necessary to adopt a different arrangement.

4. The Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons; printed only in [1662] and [1552].

5. The Services for Nov. 5, January 30, May 29, and the anniversary of the Sovereign's accession.

It is hoped, however, that attention to the dates placed at the top of the page will, in all these cases, prevent confusion.

With some [1] exceptions, for reasons akin to those given above, the Liturgies are printed at full length, as they stand in the original Books. So that the reader has not only presented to his view the variations of the several Liturgies from the present authorized Book of Common Prayer, but is enabled, by attention to the dates, and by reference to the notes, to read any one of the six Liturgies which he may select, completely both as to order and contents, (with the above mentioned exceptions,) as it stands in the original edition.

The authorities employed in this work are the following:

1. The Book of 1549, by Whitchurche, "*Mense Maii*, 1549," in the Library of St. John's College, Cambridge.

2. The Book of 1552, by Whitchurche, in the Library of the University of Cambridge. During the progress of the work it was necessary to consult another copy of this Book, also by Whitchurche, and preserved in the same Library. This is of a different impression from the former, and contains some few inconsiderable variations from it.

3. The [2] Book of 1559, in the Library of the University of Cambridge.

4. The [3] Book of 1604, in the Library of Trinity College, Cambridge.

5. The Scotch Service-Book, 1637, in the library of St. John's College, Cambridge.

6. The Book of 1662, in the library of the University of Cambridge, collated with the copy preserved as of record in the Tower of London,

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in [1549]; the Epistles and Gospels; the Psalter, which is not attached either to [1559], [1552], or [1549]; and some minor instances, which however are all noted.

[2] It may be well to observe that upon the Titlepage of this copy of the Book of 1559, over the words "*Londini, in officina Richardi Graftoni*," is pasted a printed label bearing "*Londini, in officina Richardi Jugge et Johannis Cawode.*" There are also duplicates of Articles 6, 7, 8, and 9 in the Table of Contents (most probably of the year 1561) inserted between Articles 7 and 8. Grafton's Rebus is upon the Titlepage. Richard Jugge and John Cawood appear to have been appointed Queen's Printers by Patent bearing date 24 March 1560. *See Dibdin's Typog. Antiq.* vol. iv. p. 242.

"The Boke of Common Praier and Administration of the Sacraments, &c, 1559 Folio. Londini, in officina Richardi Grafton, cum privilegio regie maiestatis, 1559," is enumerated among Grafton's works. Ibid. vol. iii. p. 482, *note*.

[3] The Proclamation for the Hampton Court Conference was issued Oct. 24. 1603. The Conference was opened Jan. 14, 1603. The Letters Patent ratifying certain alterations made by Royal Commission subsequent to the said Conference, and authorizing the printing of the new edition of the Book of Common Prayer, bear date February 9; and the Proclamation authorizing the use of the said Book is dated March 5,

and certified (13 Dec. 1662) to be "a true and perfect copy," under the hands and seals of Commissioners appointed by Letters Patent of King Charles II.

Also attested as a faithful copy in the year 1831.

In the Ordination Offices, the original Form, (published by Grafton), in Abp. Sancroft's Collection preserved in the library of Emmanuel College, Cambridge, has been collated with the Form printed in the second Book of King Edward VI. [1552]. The variations are marked in the column assigned to [1552], and distinguished at the foot of the page by the notation [1549 G.]

In the Services for November 5, January 30, and May 29, the authorities employed are,

1. The Book of 1662, in St. John's College library.
2. The Book of King James II. [1685], in the same library.
3. The Book of King William and Queen Mary, [1] [1693], in the library of the University of Cambridge.

Although the religious observance of these days had been previously directed by [2] Statutes of King James I. and King Charles II. and [3] Forms of Prayer set forth from time to time by royal authority, these Services appear to have been considered [4] by Convocation for the first time in 1661-2; and to have been [5] approved by the upper house in 1662. They are not mentioned in the Table of Contents in the above-named collated copy of the Book of 1662, but are annexed to subsequent editions of that Book, in obedience to the [6] royal order.

The order of the Forms in [1662] is here followed, as having been approved by Convocation; while it does not appear that the alterations made in the reign of King James II. in the Services for May 29, and January 30, rest upon the like authority.

The additions to the Service for November 5, in the reign of William and Mary, mainly, it would seem, the work of Patrick, Bishop of Chi-

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1603. Hence, as this copy contains the aforesaid alterations, its proper date is 1604 of the present computation.

[1] The date [1692] is used hereafter, as being the date of the royal order.

[2] Statutes at large, vol. vii. Cardwell's Conferences, p. 383, *note*.

[3] "Prayers and Thanksgiving to be used by all the King's Majesty's loving Subjects, For the happy deliverance of his Majesty, the Queen, Prince, and States of Parliament, from the most Traiterous and bloody intended Massacre by Gunpowder, the fifth of November, 1605." *Set forth by Authority*. Imprinted at London by *Robert Barker*, Printer to the King's most Excellent Majesty.

"A Form of Common Prayer, to be used upon the Thirtieth of January, being the Anniversary day appointed by Act of Parliament for Fasting and Humiliation, To implore, &c." *Published by His Majesty's Command. London.* Printed by *John Bill* and *Christopher Barker*, Printers to the King's most Excellent Majesty, 1661. Prefixed is the royal order; Charles R. "Our Will and pleasure is, and We do hereby straitly charge and Command, That this Form of Divine-Service, Printed by Our Authority, be read and used every year upon the Thirtieth of January, in all Cathedral, &c."

"A Form of Prayer, with Thanksgiving, To be used of all the King's Majesty's loving Subjects, the 29 of May yearly, For His Majesty's happy return to His King-

chester, (though the task of making them was assigned to him [7] jointly with Compton, Bishop of London, and Sprat, Bishop of Rochester), were part of the proceedings of the royal commission appointed to prepare alterations of the Liturgy and Canons for the Convocation of 1689. The report, however, of this commission, was never made to the Convocation. The Form of Prayer for the Anniversary of the Sovereign's Accession is printed from the Book of Queen Anne, 1706, in the library of the University of Cambridge.

Upon the accession of King James II. the laudable and religious practice of publicly celebrating every year, with solemn prayers and thanksgivings to Almighty God, the day on which the Sovereign began his reign, was revived, and a Form ordered to be composed by the Bishops for that purpose.

In the reign of King William, the festival was discontinued;[8] but upon the accession of Queen Anne it was again revived, when the Form of Prayer and Thanksgiving drawn up on that occasion appears to have been annexed to the Book of Common Prayer, in obedience to the [9] royal order, although not recorded as having been brought before the Convocation.

In a Work of this kind it is almost hopeless to guard against all inaccuracies. Errors, to all appearance, are to be met with in many parts, especially in the Calendar. But such faults, if faults they be, will be found in the original editions. Great pains have been bestowed both on the collation and repeated revisions; and it is confidently hoped that errors will not be discoverable, either in such number, or of such a description, as to prejudice the fidelity and usefulness of the Work.

WILLIAM KEELING.

St. John's College, Cambridge.
May 6th, 1842.

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dons: it being also the Day of His Birth. *Set forth by His Majesty's Authority.* London, Printed by *John Bill* and *Christopher Barker*, Printers to the King's most Excellent Majesty, 1662.

[6] Wilkins' Concilia, vol. iv. pp. 565, 575.

[7] CCCCXXXIX. *Die Sabbati 26 Aprilis,* [1662] *inter horas* 8 *et* 10 *ante merid' ejusd' diei, &c. Formæ Precum pro 5 Novembris,* 30 *Januarii, et* 29 *Maii, fuerunt introductæ et publice perlectæ, et unanimi consensu approbatæ.* Synodus Anglicana, App. p. 110.

The charge of revising and preparing the Form for November 5 was committed to Cosin, Bishop of Durham (*Syn. Angl.* App. p. 110, *Wilkins' Concilia,* vol. 4. p. 575). The Form for May 29 was assigned to four Bishops of the upper house, viz. Wren of Ely, Skinner of Oxford, Lancy of Peterborough, and Henchman of Salisbury, together with eight members of the lower house; and that for January 30 to the following Bishops, viz. Warner of Rochester, King of Chichester, Morley of Worcester, and Reynolds of Norwich, also assisted by eight members of the lower house. *Synod. Angl.* App. p. 67. *Wilkins' Conc.* vol. iv. p. 565.

[8] See p. 396. [9] Cardwell's Conferences, p. 416. [10] Wheatly.

[11] Queen Anne's Order, p. 422. The date [1704] is used *infra,* as being the date of the royal order.

THE BOOK

OF

Common Prayer

ND ADMINISTRATION

OF THE

SACRAMENTS,

AND OTHER

RITES AND CEREMONIES

OF THE CHURCH,

ACCORDING TO THE USE

OF THE

Church of England,

Together with the

PSALTER OR PSALMS

OF

DAVID,

Pointed as they are to be sung
or said in Churches:

AND THE

FORM OR MANNER

OF

NG, ORDAINING AND CONSECRATING

OF

BISHOPS, PRIESTS,

AND

DEACONS.

LONDON.

NTED BY HIS MA.TIES PRINTERS.

Cum Privilegio.

M.DC.LXII.

THE

BOOK OF

Common Prayer, and

ADMINISTRATION OF THE

SACRAMENTS,

AND OTHER RITES AND CERE-

MONIES OF THE CHURCH OF

ENGLAND.

IMPRINTED AT LONDON,

BY ROBERT BARKER, PRINTER

TO THE KING'S MOST EXCEL-

LENT MAJESTY.

ANNO 1603.

Cum Privilegio.

THE

BOOK OF

Common Prayer,

AND

ADMINISTRATION OF THE

SACRAMENTS,

AND OTHER PARTS OF DIVINE SERVICE FOR

THE USE OF THE CHURCH OF

SCOTLAND.

EDINBURGH,

PRINTED BY ROBERT YOUNG, PRINTER TO THE

KING'S MOST EXCELLENT MAJESTY.

M.DC.XXXVII.

Cum Privilegio.

¶THE BOOK OF

Common Prayer, and

MINISTRATION OF THE

SACRAMENTS,

AND OTHER

RITES

AND CEREMONIES IN

THE CHURCH OF

ENGLAND.

LONDINI, IN OFFICINA RI-

CHARDI GRAFTONI

Cum privilegio regiæ

Majestatis.

ANNO 1559.

THE BOOK OF

nmon Prayer, and Ad=

INISTRATION OF THE

SACRAMENTS

AND OTHER

RITES

AND CEREMONIES IN

THE CHURCH OF

ENGLAND.

LONDINI, IN OFFICINA EDO-

VARDI WHITCHURCHE.

¶ *Cum privilegio ad Impri-*

mendum solum.

ANNO, 1552.

THE

Book of the Common

PRAYER AND ADMI-

NISTRATION OF

THE

SACRAMENTS, AND OTHER

RITES AND CEREMONIES OF

THE CHURCH: AFTER THE

USE OF THE CHURCH

OF ENGLAND.

LONDINI IN OFFICINA

EDOUARDI WHITCHURCHE.

Cum privilegio ad imprimendum solum.

ANNO DO. 1549, MENSE

MAII.

THE CONTENTS OF THIS BOOK.

1. *An Act for the Uniformity of Common Prayer.*
2. *The Preface.*
3. *Concerning the Service of the Church.*
4. *Concerning Ceremonies.*
5. *The Order how the Psalter is appointed to be read.*
6. *The Order how the rest of the holy Scripture is appointed to be read.*
7. *A Table of Proper Lessons and Psalms.*
8. *Tables and Rules for the Feasts and Fasts through the whole year.*
9. *The Calendar, with the Table of Lessons.*
10. *The Order for Morning Prayer.*
11. *The Order for Evening Prayer.*
12. *The Creed of S. Athanasius.*
13. *The Litany.*
14. *Prayers and Thanksgivings upon several occasions.*
15. *The Collects, Epistles, and Gospels, to be used at the ministration of the holy Communion throughout the year.*
16. *The Order of the Ministration of the holy Communion.*
17. *The Order of Baptism, both public and private.*
18. *The Order of Baptism for those of riper years.*
19. *The Catechism, with the Order for Confirmation of Children.*
20. *Matrimony.*
21. *Visitation of the Sick, and Communion of the Sick.*
22. *Burial.*
23. *Thanksgiving for Women after Childbearing.*
24. *A Commination or Denouncing of God's anger and judgments against sinners.*
25. *The Psalter.*
26. *The Order of Prayers to be used at Sea.*
27. *A Form and Manner of ordaining Bishops, Priests, and Deacons.*

THE CONTENTS OF THIS BOOK.

1. [1] *An Act for the Uniformity of Common Prayer.*
2. *A Preface.*
3. *Of Ceremonies, why some be abolished and some retained.*
4. *The Order how the Psalter is appointed to be read.*
5. *The Order how the rest of holy Scripture is appointed to be read.*
6. *Proper Psalms and Lessons at Morning and Evening Prayer for Sundays, and certain feasts and days.*
7. *The Table for the Order of the Psalms to be said at Morning and Evening Prayer.*
8. *An Almanack.*
9. *The Table and Calendar for Psalms and Lessons, with necessary Rules appertaining to the same.*
10. *The Order for Morning and Evening Prayer throughout the year.*
11. *The Litany.*
12. *The Collects, Epistles, and Gospels, to be used at the Ministration of the holy Communion throughout the year.*
13. *The Order of the Ministration of the holy Communion.*
14. *Baptism, both public and private.*
15. *Confirmation, where also is a Catechism for Children.*
16. *Matrimony.*
17. *Visitation of the Sick.*
18. *The Communion of the Sick.*
19. *Burial.*
20. *The Thanksgiving of Women after Childbirth.*
21. *A Commination against sinners, with certain prayers to be used divers times in the year.*

[1] *A Proclamation for the authorising of the Book of Common Prayer.* [S. L.]

1559 1552

THE CONTENTS OF THIS BOOK.

1. [1] *An Act for the Uniformity of Common Prayer.*
2. *A Preface.*
3. *Of Ceremonies, why some be abolished, and some retained.*
4. *The Order how the Psalter is appointed to be read.*
5. *The Table for the Order of the Psalms to be said at Morning and Evening Prayer.*
6. *The Order how the rest of holy Scripture is appointed to be read.*
7. *Proper Psalms and Lessons* [2] *at Morning and Evening Prayer, for Sundays and certain feasts and days.*
8. *An Almanack.*
9. *The Table and Calendar for Psalms and Lessons, with necessary rules appertaining to the same.*
10. *The Order for Morning Prayer and Evening Prayer, throughout the year.*
11. *The Litany.*
12. *The Collects, Epistles, and Gospels to be used at the Ministration of the holy Communion throughout the year.*
13. *The Order of the Ministration of the holy Communion.*
14. *Baptism, both public and private.*
15. *Confirmation, where also is a Catechism for Children.*
16. *Matrimony.*
17. *Visitation of the Sick.*
18. *The Communion of the Sick.*
19. *Burial.*
20. *The Thanksgiving of Women after Childbirth.*
21. *A Commination against sinners, with certain prayers to be used divers times in the year.*

[*The Form and Manner of making and consecrating of Bishops, Priests, and Deacons.* 1552.]

1549

THE CONTENTS OF THIS BOOK.

1. *A Preface.*
2. *A Table and Calendar for Psalms and Lessons, with necessary rules pertaining to the same.*
3. *The Order for Matins and Evensong, throughout the year.*
4. *The Introits, Collects, Epistles and Gospels, to be used at the Celebration of the Lord's Supper, and holy Communion through the year, with proper Psalms and Lessons, for divers feasts and days.*
5. *The Supper of the Lord and holy Communion, commonly called the Mass.*
6. *The Litany and Suffrages.*
7. *Of Baptism, both public and private.*
8. *Of Confirmation, where also is a Catechism for Children.*
9. *Of Matrimony.*
10. *Of Visitation of the Sick, and Communion of the same.*
11. *Of Burial.*
12. *The Purification of Women.*
13. *A Declaration of Scripture, with certain prayers to be used the first day of Lent, commonly called Ash Wednesday.*
14. *Of Ceremonies omitted or retained.*
15. *Certain notes for the more plain explication and decent ministration of things contained in this book.*

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[1] *In 1552, the first Article in the Table of Contents is, "A Preface;" the Act for the Uniformity, &c. though printed, not being enumerated among the Contents.*

[2] *At Morning and Evening Prayer, for certain feasts and days.* [1552]

[1] *An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments.*

Primo Elizabethæ.

WHERE at the death of our late Sovereign Lord King Edward the Sixth, there remained one uniform order, &c.

WHERE at the death of our late Sovereign Lord King Edward the Sixth, there remained one uniform order, &c. [1604]

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[1] Instead of this Act, the Scotch Liturgy, 1637, has the following Proclamation.

¶ *A Proclamation for the authorising of the book of Common Prayer to be used throughout the Realm of Scotland.*

CHARLES by the grace of God, king of great Britain, France and Ireland, Defender of the Faith, To our Lovits * * * * * * Messengers, our Sheriffs in that part conjunctly and severally specially constitute greeting. Forasmuch as We, ever since our entry to the imperial Crown of this our ancient kingdom of Scotland, especially since our late being here in the same, have divers times recommended to the Archbishops and Bishops here the publishing of a public form of Service, in the worship of God, which we would have uniformly observed therein. And the same being now condescended upon, although We doubt not but all our Subjects, both Clergy and others, will receive the said public form of Service with such reverence as appertaineth: yet thinking it necessary to make our pleasure known touching the authorising of the Book thereof, OUR Will is, and We charge you straitly and command, that incontinent these our Letters seen, you pass, and in our name and authority command and charge all our Subjects, both ecclesiastical and civil, by open Proclamation at the market Crosses of the head Boroughs of this our Kingdom, and other places needful, To conform themselves to the said public form of worship, which is the only form, which We (having taken the counsel of our Clergy) think fit to be used in God's public worship in this our Kingdom: Commanding also all Archbishops and Bishops, and other Presbyters and Churchmen, to take a special care that the same be duly obeyed and observed, and the contraveners condignly censured and punished, and to have special care that every Parish betwixt* and Pasch next procure unto themselves two at least of the said Books of Common Prayer, for the use of the Parish. The which to do We commit to you conjunctly and severally our full power, By these our Letters, delivering the same by you duly execute and indorsed again to the bearer.

Given under our signet at Edinburgh the twentieth day of December, and of our reign the twelfth year, 1636.

Per actum secreti Consilii.

[2] The Act of Uniformity in King Edward VI. second Book, [1552,] is as follows;

An Act for the Uniformity of Common Prayer, and administration of the Sacraments.

WHERE there hath been a very godly order set forth by authority of Parliament, for common prayer and administration of the Sacraments, to be used in the mother tongue within this Church of England, agreeable to the word of God and the primitive Church, very comfortable to all good people, desiring to live in Christian conversation, and most profitable to the state of this Realm; upon the which, the mercy, favor, and blessing of Almighty God is in no wise so readily and plenteously poured as by common prayers, due using of the Sacraments, and often preaching of the Gospel, with the devotion of the hearers: And yet this notwithstanding, a great number of people, in divers parts of this Realm, following their own sensuality, and living either without knowledge or due fear of God, do wilfully, and damnably before Almighty God, abstain and refuse to come to their Parish Churches and other places, where common prayer, administration of the Sacraments, and preaching of the word of God is used,

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* *Sic.*

1559 1552 | 1549

An Act for the Uniformity of Common Prayer, and Service in the Church, and the Administration of the Sacraments. [1559]

WHERE at the death of our late Sovereign Lord King Edward the Sixth, there remained one uniform order, &c.

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upon the Sundays and other days, ordained to be holy days. For reformation hereof, be it enacted by the King our sovereign Lord, with the assent of the Lords and Commons, in this present Parliament assembled, and by the authority of the same, that from, and after the Feast of All Saints next coming, all and every person, and persons, inhabiting within this Realm, or any other the King's Majesty's dominions, shall diligently and faithfully, (having no lawful or reasonable excuse to be absent) endeavour themselves to resort to their Parish Church, or Chapel accustomed, or upon reasonable let thereof, to some usual place, where common prayer, and such service of God shall be used in such time of let, upon every Sunday, and other days, ordained, and used to be kept as holy days, and then, and there to abide, orderly, and soberly, during the time of the common prayer, preachings, or other service of God, there to be used and ministered, upon pain of punishment by the Censures of the Church.

And for the due execution hereof, the King's most excellent majesty, the Lords Temporal, and all the Commons in this present Parliament assembled, doth in God's name, earnestly require and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeavour themselves to the uttermost of their knowledges, that the due and true execution hereof may be had throughout their Dioceses and charges, as they will answer before God, for such evils and plagues, wherewith Almighty God may justly punish his people, for neglecting this good and wholesome law.

And for their authority in this behalf, be it further likewise enacted by the authority aforesaid, that all and singular the same Archbishops, Bishops, and all other their officers, exercising Ecclesiastical jurisdiction, as well in place exempt, as not exempt, within their Dioceses, shall have full power and authority by this Act, to reform, correct, and punish, by censures of the Church, all and singular persons which shall offend within any their jurisdictions or Dioceses; after the said feast of All Saints next coming, against this Act and Statute, any other law, statute, privilege, liberty, or provision heretofore made, had, or suffered, to the contrary notwithstanding.

And because there hath arisen in the use and exercise of the foresaid common service in the Church heretofore set forth, divers doubts for the fashion and manner of the ministration of the same, rather by the curiosity of the minister and mistakers, than of any other worthy cause; therefore as well for the more plain and manifest explanation hereof, as for the more perfection of the said order of common service, in some places where it is necessary to make the same prayer and fashion of service more earnest and fit, to stir Christian people to the true honouring of Almighty God; The King's most excellent Majesty, with the assent of the Lords and Commons in this present Parliament assembled, and by the authority of the same, hath caused the foresaid order of common service, entitled *The Book of Common Prayer* to be faithfully and godly perused, explained, and made fully perfect; and by the foresaid authority hath annexed and joined it, so explained and perfected, to this present Statute, adding also a form and manner of making and consecrating of Archbishops, Bishops, Priests, and Deacons, to be of like force, authority and value, as the same like foresaid Book entitled *The Book of Common Prayer*, was before: and to be accepted, received, used and esteemed in like sort and manner, and with the same clauses of provisions and exceptions, to all intents, constructions, and purposes, as by the Act of Parliament made in the second year of the King's Majesty's Reign, was ordained, limited, expressed, and appointed for the uniformity of service, and administration of the Sacraments throughout the Realm, upon such several pains, as in the said Act of Parliament is expressed. And the said former Act to stand in full force and strength, to all intents and constructions, and to be applied, practised, and put in use, to, and for the establishing of the book of common Prayer, now explained, and hereunto annexed: and also the said form of making of Archbishops, Bishops, Priests and Deacons, here-

1662

An Act for the Uniformity of Public Prayers, and Administration of Sacraments, and other Rites and Ceremonies; and for Establishing the form of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons, in the Church of England.

XIV. Carol. II.

WHEREAS in the first year of the late Queen Elizabeth, &c.

1604 S. L.

By the King.

A Proclamation for the Authorising and Uniformity of the Book of Common Prayer to be used throughout the Realm.

[1] ALTHOUGH it cannot be unknown, &c. [1604]

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unto annexed, as it was for the former book. And by the authority aforesaid it is now further enacted, that if any manner of person, or persons, inhabiting, and being within this Realm, or any other the King's Majesty's dominions, shall after the said feast of All Saints, willingly, and wittingly, hear, and be present at any other manner, or form of common prayer, of administration of the Sacraments, of making of ministers in the Churches, or of any other rites contained in the book annexed to this Act, than is mentioned and set forth in the said book, or that is contrary to the form of sundry provisions and exceptions, contained in the foresaid former statute, and shall be thereof convicted, according to the laws of this Realm, before the Justices of Assize, Justices of Oyer, and Determiner, Justices of peace in their Sessions, or any of them, by the verdict of xij men, or by his, or their own confession, or otherwise, shall for the first offence suffer imprisonment for six months, without bail, or mainprise; and for the second offence, being likewise convicted, (as is abovesaid) imprisonment for one whole year; and for the third offence, in like manner, imprisonment during his, or their lives. And for the more knowledge to be given hereof, and better observation of this law; Be it enacted by the authority aforesaid, that all and singular Curates shall upon one Sunday every quarter of the Year, during one whole year, next following the foresaid feast of All Saints, next coming, read this present Act in the Church, at the time of the most assembly: and likewise once in every year following, at the same time, declaring unto the people by the authority of the Scripture, how the mercy and goodness of God hath in all ages been shewed to his people, in their necessities and extremities, by means of hearty and faithful prayers made to Almighty God, specially where people be gathered together with one faith and mind, to offer up their hearts by prayer, as the best sacrifices that Christian men can yield.

[1] Although it cannot be unknown to our Subjects by the former Declarations we have published, what our purposes and proceedings have been in matters of Religion since our coming to this Crown: Yet the same being now by Us reduced to a settled Form, we have occasion to repeat somewhat of that which hath passed; And how at our very first entry into the Realm being entertained and importuned with Informations of sundry Ministers, complaining of the errors and imperfections of the Church here, as well in matter of Doctrine, as of Discipline; Although we had no reason to presume that things were so far amiss, as was pretended, because we had seen the Kingdom under that form of Religion which by Law was established in the days of the late Queen of famous memory, blessed with a peace and prosperity, both extraordinary and of many years continuance (a strong evidence that God was therewith well pleased,) Yet because the importunity of the Complainers was great, their affirmations vehement, and the zeal wherewith the same did seem to be accompanied, very specious; We were moved thereby to make it our occasion to discharge that duty which is the chiefest of all Kingly duties, That is, to settle the affairs of Religion, and the Service of God before their own. Which while we were in hand to do, as the Contagion of the sickness reigning in our City of London and other places would permit an assembly of persons meet for that purpose; Some of those who misliked the state of R ligion here established, presuming more of our intents than ever we gave them cau to do, and transported with Humor, began such proceedings as did rather raise scandal in the Church, than take offence away. For both they used Forms of publ serving of God not here allowed, held assemblies without Authority, and did oth things carrying a very apparent shew of Sedition, more than of Zeal; whom v restrained by a former Proclamation in the month of *October* last, and gave intimati of the Conference we intended to be had with as much speed as conveniently cou

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he, for the ordering of those things of the Church, which accordingly followed in the Month of *January* last at our Honour of *Hampton* Court, where before our Self, and our Privy Council were assembled many of the gravest Bishops and Prelates of the Realm, and many other learned men, as well of those that are conformable to the State of the Church established, as of those that dissented: Among whom what our pains were, what our patience in hearing and replying, and what the indifferency and uprightness of our Judgment in determining, We leave to the report of those who heard the same, contenting Ourself with the sincerity of our own heart therein. But we cannot conceal, that the success of that Conference was such as happeneth to many other things, which moving great expectation before they be entered into, in their issue produce small effects. For we found mighty and vehement Informations supported with so weak and slender proofs, as it appeareth unto us and our Council, that there was no cause why any Change should have been at all in that which was most impugned, the Book of Common Prayer, containing the form of the public Service of God here established, neither in the doctrine which appeared to be sincere, nor in the Forms and Rites which were justified out of the practice of the Primitive Church. Notwithstanding we thought meet, with consent of the Bishops and other learned men there present, That some small things might rather be explained than changed; not that the same might not very well have been borne with by men who would have made a reasonable construction of them; but for that in a matter concerning the service of God, we were nice, or rather jealous, that the public form thereof should be free not only from blame, but from suspicion, so as neither the common Adversary should have advantage to wrest ought therein contained, to other sense than the Church of England intendeth, nor any troublesome or ignorant person of this Church be able to take the least occasion of cavil against it: And for that purpose gave forth our Commission under our great Seal of England to the Archbishop of Canterbury and others, according to the form which the Laws of this Realm in like case prescribe to be used, to make the said Explanation, and to cause the whole Book of Common Prayer, with the same Explanations, to be newly printed. Which being now done, and established anew after so serious a deliberation, Although we doubt not, but all our Subjects both Ministers and others, will receive the same with such reverence as appertaineth, and conform themselves thereunto every man in that which him concerneth; Yet have we thought it necessary, to make known by Proclamation our authorising of the same, And to require and enjoin all men, as well Ecclesiastical as Temporal, to conform themselves unto it, and to the practice thereof, as the only public form of serving of God, established and allowed to be in this Realm. And the rather, for that all the learned men, who were there present, as well of the Bishops as others, promised their conformity in the practice of it, only making suit to Us, that some few might be borne with for a time.

Wherefore we require all Archbishops, Bishops, and all other public Ministers as well Ecclesiastical as Civil, to do their duties in causing the same to be obeyed, and in punishing the offenders according to the Laws of the Realm heretofore established, for the Authorising of the said Book of Common Prayer.

And we think it also necessary that the said Archbishops, and Bishops, do each of them in his Province and Diocese take order, That every Parish do procure to themselves within such time as they shall think good to limit, one of the said Books so explained. And last of all we do admonish all men, that hereafter they shall not expect nor attempt any further alteration in the Common and Public form of God's

[1]THE PREFACE.

IT hath been the wisdom of the Church of England, ever since the first compiling of her Public Liturgy, to keep the Mean between the two Extremes, of too much Stiffness in refusing, and of too much Easiness in admitting any variation from it. For, as on the one side common Experience sheweth, that where a change hath been made of things advisedly established, (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and those many times more, and greater than the evils, that were intended to be remedied by such change: So on the other side, the particular Forms of Divine Worship, and the Rites, and Ceremonies appointed to be used therein, being things in their own nature Indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the reign of several Princes of blessed memory since the Reformation, the Church upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: Yet so, as that the main Body, and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it by such men as are given to change, and have always discovered a greater regard to their own private fancies, and interests, than to that duty they owe to the public.

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the Laws of the Land, and those Laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the World, and we are not willing here to remember. But when, upon his Majesty's happy Restoration it seemed probable, that, amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers Pamphlets were published

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Service, from this which is now established, for that neither will we give way to any to presume that our own Judgment having determined in a matter of this weight, shall be swayed to Alteration by the frivolous suggestions of any light spirit: neither are we ignorant of the inconveniences that do arise in Government, by admitting innovation in things once settled by mature deliberation: And how necessary it is to use constancy in the upholding of the public determinations of States, for that such is the unquietness and unsteadfastness of some dispositions, affecting every year new forms of things, as, if they should be followed in their inconstancy, would make all actions of States ridiculous and contemptible: Whereas the steadfast maintaining of things by good advice established, is the weal of all Common-wealths.

Given at our Palace of Westminster, the 5. day of March, in the first year of our Reign of England, France and Ireland, and of Scotland the seven and thirtieth.

GOD SAVE THE KING.

[1] *This "Preface," although extending across the entire page, is to be considered as belonging exclusively to the Liturgy of* 1662, *i. e. to the present Book of Common Prayer. The deviation in this, and some subsequent cases, from the general plan, is adopted in order to prevent so much blank space, and will not, it is hoped, produce confusion, if the dates at the top of the page or column be attended to.*

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against the Book of Common Prayer, *the old Objections mustered up, with the addition of some new ones more than formerly had been made, to make the number swell. In fine great importunities were used to His Sacred Majesty, that the said Book might be Revised, and such Alterations therein, and Additions thereunto made, as should be thought requisite for the ease of tender consciences. Whereunto His Majesty out of His pious Inclination to give satisfaction (so far as could be reasonably expected) to all His Subjects of what persuasion soever, did graciously condescend.*

In which Review we have endeavoured to observe the like Moderation, as we find to have been used in the like case in former times. And therefore of the sundry Alterations proposed unto us, we have rejected all such as were either of dangerous consequence, (as secretly striking at some established Doctrine, or laudable Practice of the Church of England, *or indeed of the whole Catholic Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such Alterations as were tendered to us (by what persons, under what pretences, or to what purpose soever so tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord, assented unto: Not enforced so to do by any strength of Argument, convincing us of the necessity of making the said Alterations: For we are fully persuaded in our judgments (and we here profess it to the World) that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in Common Equity ought to be allowed to all human writings, especially such as are set forth by Authority, and even to the very best Translations of the holy Scripture itself.*

Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands; but to do that, which to our best understandings we conceived might most tend to the preservation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety and Devotion in the Public Worship of God; and the cutting off occasion from them that seek occasion of cavil, or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general account, That most of the Alterations were made either first, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Kalendars and Rubrics: or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: or thirdly, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places are now ordered to be read according to the last Translation: And that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an Office for the Baptism of such as are of riper years; which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the Baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a more particular account of the several Alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former, we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours, and interests, as are in the world) to please all; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves; Yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious sons of the Church of England.

THERE was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted: As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called *Divine Service*. The first original and ground whereof, if a man would search out by the ancient Fathers, he shall find, that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible (or the greatest part thereof,) should be read over once every year; intending thereby that the Clergy, and [2]specially such as were Ministers [3]in the Congregation, should (by often reading and meditation [3]in God's word) be stirred up to godliness themselves, and be more able to exhort [4] others by wholesome doctrine, and to confute them that were Adversaries to the Truth; and further, that the people (by daily hearing of holy Scripture read in the Church) [5] might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But these many years passed, this godly and decent order of the ancient Fathers hath been so altered, broken, and neglected, by planting in uncertain [6]Stories, and Legends, with multitude of Responds, Verses, vain Repetitions, Commemorations, and Synodals, that commonly when any Book of the Bible was begun, [7] after three or four Chapters were read out, all the rest were unread. And in this sort the Book of *Isaiah* was begun in *Advent*, and the Book of *Genesis* in *Septuagesima;* but they were only begun, and never read through; After like sort were other Books of holy Scripture used. And moreover, whereas Saint *Paul* would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same; The Service in this Church of *England* these many years hath been read in Latin to the people, which they [8]understand not; so that they have heard with their ears only, and their heart, spirit, and mind, have not been edified thereby. And furthermore,

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[1] In the Scotch Liturgy, 1637, the Preface is as follows;—

THE PREFACE.

THE Church of Christ hath in all ages had a prescript form of Common Prayer, or Divine service, as appeareth by the ancient Liturgies of the Greek and Latin Churches. This was done, as for other great causes, so likewise for retaining an uniformity in God's worship: a thing most beseeming them that are of one and the same profession. For by the form that is kept in the outward worship of God, men commonly judge of Religion. If in that there be a diversity, straight they are apt to conceive the Religion to be diverse. Wherefore it were to be wished that the whole Church of Christ were one as well in form of public worship, as in doctrine: And that as it hath but one Lord and one Faith, so it had but one heart and one mouth. This would prevent many schisms and divisions, and serve much to the preserving of unity. But since that cannot be hoped for in the whole Catholic Christian Church, yet at least in the Churches that are under the protection of one Sovereign Prince the same ought to be endeavoured.

It was not the least part of our late Sovereign King JAMES of blessed memory his care, to work this uniformity in all his Dominions: but while he was about to do it, it pleased God to translate him to a better kingdom. His MAJESTY that now reigneth (and long may He reign over us in all happiness) not suffering his Father's good purpose to fall to the ground, but treading the same path, with the like zeal and pious affection, gave order soon after his coming to the Crown, for the framing of a book of Common Prayer, like unto that which is received in the Churches of England and Ireland, for the use of this Church. After many lets and hindrances, the same cometh now to be published, to the good, we trust, of all God's people, and the increase of true piety, and sincere devotion amongst them.

But as there is nothing, how good and warrantable soever in itself, against which

THE PREFACE.

THE PREFACE.

THERE was never any thing by the wit of man so well devised, or so [9]sure established, which (in continuance of time) hath not been corrupted: as (among other things) it may plainly appear by the Common prayers in the Church, commonly called divine service: the first original and ground whereof, if a man would search out by the ancient fathers, he shall find that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read over once in the year, intending thereby that the clergy, and specially such as were Ministers of the congregation, should (by often reading and meditation of God's word) be stirred up to godliness themselves, and be more able also to exhort other by wholesome doctrine, and to confute them that were adversaries to the truth. And further, that the people (by daily hearing of holy scripture read in the Church) should continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true religion.

But these many years passed, this godly and decent order of the ancient fathers hath been so altered, broken, and neglected, by planting in uncertain Stories, Legends, Responds, Verses, vain Repetitions, Commemorations, and Synodals, that commonly when any book of the Bible was begun, before three or four Chapters were read out, all the rest were unread. And in this sort the book of Isaiah was begun in Advent, and the book of Genesis in Septuagesima; but they were only begun and never read through. After a like sort were other books of holy scripture used. And moreover, whereas Saint Paul would have such language spoken to the people in the church, as they might understand, and have profit by hearing the same, the Service in this church of England (these many years) hath been read in Latin to the people, which they understood not, so that they have heard with their ears only, and their hearts, spirit, and mind, have not been edified thereby. And furthermore, notwithstanding that the

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some will not except; so it may be that exceptions will be taken against this good and most pious work, and perhaps none more pressed than that we have followed the Service book of England. But we should desire them that shall take this exception, to consider, that being as we are by God's mercy of one true profession, and otherwise united by many bonds, it had not been fitting to vary much from theirs, our especially coming forth after theirs, seeing the disturbers of the Church both here and there, should by our differences, if they had been great, taken occasion to work more trouble. Therefore did we think meet to adhere to their form, even in the festivals, and some other rites, not as yet received, nor observed in our Church, rather than by omitting them, to give the Adversary to think, that we disliked any part of their Service.

Our first Reformers were of the same mind with us, as appeareth by the ordinance they made, that in all the Parishes of this Realm, the Common prayer should be read weekly on Sundays, and other Festival days, with the Lessons of the old and new Testament, conform to the order of the book of Common Prayer (meaning that of England; for it is known that divers years after we had no other order for common prayer.) This is recorded to have been the first head concluded in a frequent Council of the Lords and Barons professing Christ Jesus. We keep the words of the history; *Religion was not then placed in rites and gestures, nor men taken with the fancy of extemporary prayers.—The history of the Church of Scotland*, p. 218. Sure, the public worship of God in his Church, being the most solemn action of us his poor creatures here below, ought to be performed by a Liturgy advisedly set and framed, and not according to the sudden and various fancies of men. This shall suffice for the present to have said. The God of mercy confirm our hearts in his truth, and preserve us alike from profaneness and superstition. Amen.

[2] specially [1604] [3] of [1604] [4] other [1604] [5] should [1604]
[6] Stories, Legends, Responds [1604] [7] before [1604] [8] understood [1604]
[9] surely [1549]

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notwithstanding that the ancient Fathers have divided the *Psalms* into seven Portions, whereof every one was called a *Nocturn;* Now of late time a few of them have been daily [1] said, and the rest utterly omitted. Moreover, the number and hardness of the rules called the *Pie*, and the manifold changings of the Service, was the cause that to turn the Book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

These inconveniences therefore considered, here is set forth such an Order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Calendar for that purpose, which is plain and easy to be [2] understood, wherein, (so much as may be) the reading of holy [3] Scripture is so set forth, that all things shall be done in order, without breaking [4] one piece from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things as did break the continual course of the reading of the Scripture. Yet, because there is no remedy, but that of necessity there must be some Rules; therefore certain Rules are here set forth; which, as they [5] are few in number, so they [3] are plain and easy to be [2] understood. So that here you have an Order for [6] Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some [5] are untrue, some uncertain, some vain and superstitious; and [7] nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or that which [8] is agreeable to the same; and that in such a Language and Order as is most easy and plain for the understanding both of the Readers and Hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the Order, and for that the Rules be few and easy.

| Furthermore, by this Order the Curates shall need none other books for their public service, but this book and the Bible: By the means whereof, the people shall not be at so great charges for books, as in times past they have been. [1604]

And [9] whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm; some following *Salisbury* Use, some *Hereford* Use, and some the Use of *Bangor*, some of *York*, some of *Lincoln;* now from henceforth all the whole Realm shall have but one Use.

| And if any will judge this way more painful, because that all things must be read upon the book, whereas before, by the reason of so often repetition they could say many things by heart; if those men will weigh their labour with the profit and knowledge which daily they shall obtain by reading upon the book, they will not refuse the pain, in consideration of the great profit that shall ensue thereof. [1604]

And forasmuch as nothing [10] can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute, the things contained in this Book; the parties that so doubt, or diversely take any thing, shall alway resort to the Bishop of the Diocese, who by

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[1] said, and oft repeated, and the rest, &c. [1604] [2] understanded [1604]
[3] Scriptures [1604] [4] one piece thereof from another [1604]
[5] be [1604]
[6] for Prayer (as touching the reading of holy Scripture) much agreeable, &c. [160
[7] is ordained nothing [1604] [8] is evidently grounded upon the same [160

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ancient fathers [11] have divided the Psalms into seven portions, whereof every one was called a Nocturn; now of late time a few of them have been daily said, (and oft repeated) and the rest utterly omitted. Moreover, the number and hardness of the rules, called the Pie, and the manifold changings of the service, was the cause, that to turn the book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

These inconveniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a calendar for that purpose, which is plain and easy to be [12] understanden, wherein (so much as may be) the reading of holy [13] scriptures is so set forth, that all things shall be done in order, without breaking one piece thereof from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things, as did break the continual course of the reading of the scripture. Yet because there is no remedy, but that of necessity there must be some rules, therefore certain rules are here set forth, which as they be few in number, so they be plain and easy to be [12] understanden. So that here you have an order for prayer, (as touching the reading of holy scripture) much agreeable to the mind and purpose of the old fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some be untrue, some uncertain, some vain and superstitious, and is ordained nothing to be read but the very pure word of God, the holy scriptures, or that which is evidently grounded upon the same; and that in such a language and order, as is most easy and plain for the understanding both of the readers and hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the order, and for that the rules be few and easy. Furthermore, by this order, the Curates shall need none other books for their public service, but this book and the Bible; by the means whereof the people shall not be at so great charge for books, as in times past they have been.

And where heretofore there hath been great diversity in saying and singing in churches within this realm, some following Salisbury use, some Hereford use, some the use of Bangor, some of York, and some of Lincoln: now from henceforth all the whole realm shall have but one use. And if any would judge this way more painful, because that all things must be read upon the book, whereas before by the reason of so often repetition, they could say many things by heart; if those men will weigh their labour with the profit [14] and knowledge, which daily they shall obtain by reading upon the book, they will not refuse the pain, in consideration of the great profit that shall ensue thereof.

And [15] forasmuch as nothing can almost be so plainly set forth, but doubts may rise in the use and practising of the same; To appease all such diversity, (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute the things contained in this book; the parties that so doubt, or diversely take any thing, shall alway resort to the Bishop of the diocese,

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[9] where [1604]

[10] can almost be so plainly set forth, but doubts may rise in the use and practising of, &c. [1604]

[11] had [1549] [12] understanded [1549] [13] Scripture [1549]

[14] in knowledge [1549] [15] forsomuch [1549]

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his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese be [1]in doubt, then he may send for the resolution thereof to the Archbishop.

Though it be [2]appointed, That all things shall be read and sung in the Church in the English Tongue, to the end that the Congregation may be thereby edified; yet it is not meant, [3]but that when men say Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand.

And all Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness, or some other urgent cause.	[4]And all Priests and Deacons shall be bound to say daily the Morning and Evening Prayer, either privately or openly, except they be let by preaching, studying of divinity, or by some other urgent cause. [1604]

[5]And the Curate that Ministereth in every Parish Church or Chapel, being at home, and not being otherwise reasonably [6]hindered, shall say the same in the Parish Church or Chapel where he ministereth, and shall [7]cause a bell to be tolled thereunto a convenient time before he begin, [8]that the people may come to hear God's Word, and to pray with him.

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[1] in any doubt [1604] [2] appointed in the afore written Preface [1604]
[3] but when [1604]
[4] In Scot. Lit. immediately after the Preface, a similar injunction appears; "All Presbyters and Deacons shall be bound to say daily the Morning and Evening prayer, either privately or openly, except they be let or hindered by some urgent

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who by his discretion shall take order for the quieting and appeasing of the same: so that the same order be not contrary to any thing contained in this book. And if the Bishop of the Diocese be in any doubt, then may he send for the resolution thereof unto the Archbishop.

Though it be appointed in the aforewritten Preface, that all things shall be read and sung in the Church, in the English tongue, to the end that the congregation may be thereby edified; yet it is not meant, but when men say [9]Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand.

And all Priests and Deacons shall be bound to say daily the Morning and Evening Prayer, either privately or openly, except they be letted by preaching, studying of divinity, or by some other urgent cause.

And the Curate that ministereth in every parish Church or Chapel, being at home, and not being otherwise reasonably letted, shall say the same in the parish Church or Chapel where he ministereth, and shall toll a bell thereto, a convenient time before he begin, that such as be disposed, may come to hear God's word, and to pray with him.

Neither that any man shall be bound to the saying of them, but such as from time to time, in Cathedral and Collegiate Churches, Parish Churches, and Chapels to the same annexed, shall serve the congregation.

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cause. Of which cause, if it be frequently pretended, they are to make the Bishop of the Diocese, or the Archbishop of the Province, the Judge and Allower."

[5] The same injunction as in 1604, occurs in Scot. Lit. 1637. [6] letted [1604]

[7] toll a Bell thereto [1604] [8] that such as be disposed may come, &c. [1604]

[9] Matins and Evensong [1549]

OF CEREMONIES, WHY SOME BE ABOLISHED, AND SOME RETAINED.[1]

OF such Ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition; some entered into the Church by undiscreet devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and clean rejected. Other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church, (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God. *Let all things be done among you*, saith St. Paul, *in a seemly and due order:* The appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, [2]nor presume to appoint or alter any public or common order in Christ's Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men [3]are so diverse, that some think it a great matter of conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old customs; and again on the other side, some be so [4]new-fangled, that they would innovate [5]all things, and so despise the old, that nothing can like them but that is new: it was thought expedient, not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfy, here be certain causes rendered, why some of the accustomed Ceremonies be put away, and [6]some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereof Saint *Augustine* in his time complained, that they were grown to such a number, that the [7]estate of Christian people was in worse case concerning that matter, than were the Jews. And he counselled that such yoke and burden should be taken away, as time would serve quietly to do it. But what would Saint *Augustine* have said, if he had seen the Ceremonies of late days used among us: whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christ's benefits unto us. And besides this, Christ's Gospel is not a Ceremonial Law, (as much of *Moses'* Law was) but it is a Religion to serve God, not in bondage of the figure or shadow, but in the freedom [8]of the spirit; being content only with those Ceremonies which do serve to a decent Order and godly Discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, That they were so far abused, partly by the superstitious blindness of the rude

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[1] In 1549 this is placed after the Service for the First day of Lent or Commination Service, and will afterwards be noticed in that position. It is brought to this place merely for the sake of comparison.

[2] or [1559] [3] be [1549] [4] new fangle [1549]

[5] all thing, and so do despise [1559, 1552, 1549]

[6] some be retained [1549] [7] state [1604, 1559, 1552, 1549]

[8] of spirit [1559, 1552, 1549]

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and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, than the glory of God, that the abuses could not well be taken away, the thing remaining still.

But now as concerning those persons which peradventure will be offended, for that some of the old Ceremonies are retained still: If they consider that without some Ceremonies it is not possible to keep any Order, or quiet Discipline in the Church, they shall easily perceive just cause to reform their judgments. And if they think much, that any of the old do remain, and would rather have all devised anew: then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old, only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, than of innovations and new-fangleness, which (as much as may be with [1] true setting forth of Christ's Religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden men's consciences without any cause; so the other that remain, are retained for a discipline and order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with God's Law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as [2] other have been. And in these [3] our doings we condemn no other Nations, nor prescribe any thing but to our own people only: For we think it convenient, that every Country should use such Ceremonies as they shall think best to the setting forth of God's honour [4] and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in men's ordinances it often chanceth diversly in divers Countries.

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[1] the true setting forth [1604] [S. L.] [1559, 1552, 1549]
[2] the other [1559, 1552, 1549] [3] all our doings [1549] [4] or [1559, 1552]

1662

The Order how the Psalter is appointed to be read.

THE Psalter shall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in February it shall be read only to the twenty-eighth or twenty-ninth day of the Month.

And, whereas January, March, May, July, August, October, and December have one-and-thirty days a piece; It is ordered, that the same Psalms shall be read the last day of the said months, which were read the day before: So that the Psalter may begin again the first day of the next month ensuing.

1604 S. L.

The Table and Calendar expressing the [1] Order of the Psalms and Lessons to be said at Morning and Evening Prayer throughout the year, except certain Proper Feasts, as the Rules following more plainly declare.

The Order how the Psalter is appointed to be read. [1604]

THE[2] Psalter shall be read through once every Month. And because that some Months be longer than some other be, it is thought good to make them even by this means.

To every Month shall be appointed (as concerning this purpose) just xxx days.

And because January and March have one day above the said number, and February, which is placed between them both, hath only xxviij days; February shall borrow of either of the Months (of January and March) one day; And so the Psalter which shall be read in February, must begin at the last day of January, and end the first day of March.

And whereas May, July, August, October, and December have xxxi days a piece; It is ordered that the same Psalms shall be read the last day of the said months which were read the day before, so that the Psalter may begin again the first day of the next Month ensuing.

Now to know what Psalms shall be read every day; Look in the Calendar, the number that is appointed for the Psalms, and then find the same number in this Table, and upon that number you shall see what Psalms shall be said at Morning and Evening Prayer.

And [3] whereas the 119th Psalm is divided into twenty-two portions, and is

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[1] Order of Psalms to be said, &c. [S. L.]

[2] In Scot. Lit. 1637, the following are the Rules:—

The Psalter shall be read through once every Month, save February, and in that Month so far as the Psalms are appointed for xxviij or xxix days in the leap year.

And whereas many Months have xxxi days a piece, it is ordered that the Psalms shall be read the last day of the said Months which were read the day before, so that the Psalter may begin again the first day of the next Month ensuing.

And where the cxix Psalm is divided into xxij portions, and is over-long to be read

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The Table and Kalendar expressing the Order of the Psalms and Lessons, to be said at the Morning and Evening prayer throughout the year, except certain proper feasts, as the rules following more plainly declare.

The Order how the Psalter is appointed to be read.

THE Psalter shall be read through once every Month; and because that some Months be longer than some other be, It is thought good to make them even by this means.

To every Month shall be appointed (as concerning this purpose) just xxx days.

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The Table and Kalendar, expressing the Order of the Psalms and Lessons to be said at Matins and Evensong, throughout the year, except certain proper feasts, as the rules following more plainly declare.

The Order how the Psalter is appointed to be read.

THE Psalter shall be read through once every Month, and because that some Months be longer than some other be, it is thought good to make them even by this means.

To every Month, as concerning this purpose, shall be appointed just xxx days.

And because January and March hath one day above the said number, and February, which is placed between them both, hath only xxviij days, February shall borrow of either of the Months, (of January and March) one day, and so the Psalter, which shall be read in February, must [4]begin the last day of January, and [5]end the first day of March.

And whereas May, July, August, October, and December, hath xxxi days a piece, it is ordered that the same Psalms shall be read the last day of the said Months, which were read the day before, so that the Psalter [6]may begin again the first day of the next [7]Month ensuing.

Now to know what Psalms shall be read every day, look in the Calendar the number that is appointed for the Psalms, and then find the same number in this Table, and upon that number shall you see, what Psalms shall be said at [8]Morning and Evening Prayer.

And where the cxix. Psalm is divided into xxij portions, and is over-long to

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at one time; it is so ordered, that at one time shall not be read above four or five of the said portions, as you shall perceive to be noted in this Table following.

And here is also to be noted, that in this Table, and in all other parts of the Service where any Psalms are appointed, the number is expressed after the great English Bible, which from the ix Psalm unto the cxlviij Psalm (following the division of the Hebrews) doth vary in numbers from the common Latin Translation.

[1] where [1604] [4] be begun [1549] [5] ended [1549]
[6] may be begun [1549] [7] months [1552] [1549]
[8] Matins and Evensong [*passim* 1549]

1662	1604 S. L.
over-long to be read at one time; It is	so ordered, that at one time shall not be
read above four or five of the said portions.	read above four or five of the said portions, as you shall perceive to be noted in this Table following.
At the end of every Psalm, and of every such part of the 119th Psalm, shall be repeated this Hymn, Glory be to the Father, and to the Son: and to the Holy Ghost: As it was in the beginning, is now, and ever shall be: world without end. Amen.	
Note, that the Psalter followeth the division of the Hebrews, and the Translation of the great English Bible, set forth and used in the time of King Henry the Eighth, and Edward the Sixth.	And here is also to be noted, that in this Table and in all other parts of the Service where any Psalms are appointed, the number is expressed after the Great English Bible, which from the ix Psalm, unto the cxlviij Psalm (following the division of the Hebrews) doth vary in numbers from the common Latin Translation.
The Order how the rest of Holy Scripture is appointed to be read.	*The Order how the rest [1] of the holy Scripture (beside the Psalter) is appointed to be read.*
THE Old Testament is appointed for the first Lessons at Morning and Evening Prayer; so as the most part thereof will be read every year once, as in the Calendar is appointed.	THE Old Testament is appointed for the first Lessons at Morning and Evening Prayer, and shall be read through every year once, except certain Books and Chapters, which be least edifying, and might best be spared, and therefore are left unread.

The New Testament is appointed for the Second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, [2] besides the Epistles and Gospels; except the Apocalypse, out of [3] which there are only

certain Proper Lessons appointed upon divers Feasts.	certain Lessons appointed upon divers proper Feasts.
And to know what Lessons shall be read every day, look for the day of the Month in the Calendar following, and there ye shall find the Chapters that shall be read for the Lessons both at Morning and Evening Prayer; except only the Moveable Feasts, which are not in the Calendar, and the Immoveable, where there is a blank left in the Column of Lessons; the Proper Les-	And to know what Lessons shall be read every day, find the day of the Month in the Calendar following, and there ye shall perceive the Books and Chapters that shall be read for the Lessons both at Morning and Evening Prayer.

[1] of holy Scripture [S. L.] [2] beside [1604]
[3] the which there be, &c. [1604, S. L.]

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be read at one time; it is so ordered, that at one time shall not be read above four or five of the said portions, as you shall perceive to be noted in [4] this Table following.

And here is also to be noted, that in this Table, and in all other parts of the Service, where any Psalms are appointed, the number is expressed after the Great English Bible, which from the ix. Psalm unto the cxlviij. Psalm (following the division of the Hebrews) doth vary in numbers from the common Latin translation.

[5] *The Table for the Order of the Psalms, to be said at Morning and Evening Prayer.*	[5] *A Table for the Order of the Psalms, to be said at Matins and Evensong.*
The Order how the rest of holy Scripture (beside the Psalter) is appointed to be read.	*The Order how the rest of holy Scripture (beside the Psalter) is appointed to be read.*

THE Old Testament is appointed for the first Lessons, at Morning and Evening Prayer, and shall be read through every year once, except certain Books and Chapters, which be least edifying, and might best be spared, and therefore [6] be left unread. [a] The old Testament.

The New Testament is appointed for the Second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, beside the Epistles and Gospels; except the Apocalypse, out of the which there be only certain Lessons appointed upon divers proper feasts. The new Testament.

And to know what Lessons shall be read every day, find the day of the Month in the Calendar following; and there ye shall perceive the books and chapters that shall be read for the Lessons, both at Morning and Evening Prayer. Lessons.

[4] this Table [1549] [5] Vide infra. [6] are [1549]

[a] These marginal notes appear only in [1549]

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sons for all which days are to be found in the Table of Proper Lessons.

And note, that whensoever Proper Psalms or Lessons are appointed, then the Psalms and Lessons of ordinary course appointed in the Psalter and Calendar (if they be different) shall be omitted for that time.

Note also, that the Collect, Epistle, and Gospel, appointed for the Sunday shall serve all the week after, where it is not in this Book otherwise ordered.

1604 S. L.

And here is to be noted, that whensoever there be any proper Psalms, or Lessons, appointed for the Sundays, or for any Feast, moveable or unmoveable; then the Psalms and Lessons appointed in the Calendar, shall be omitted for that time.

Ye must note also, that the Collect, Epistle, and Gospel, appointed for the Sunday, shall serve all the week after, except there fall some Feast that hath [1] his proper.

When the years of our Lord may be divided into four even parts, which is every fourth year; then the Sunday letter leapeth, and that year the Psalms and Lessons which serve for the xxiij day of February shall be read again the day following, except it be Sunday, which hath proper Lessons of the Old Testament, appointed in the Table serving to that purpose.

Also, wheresoever the beginning of any Lesson, Epistle, or Gospel, is not expressed, there ye must begin at the beginning of the Chapter.

And wheresoever is not expressed how far shall be read, there shall you read to the end of the Chapter.

Item, so oft as the first Chapter of Saint Matthew is read either for Lesson or Gospel, ye shall begin the same at (*The birth of Jesus Christ was on this wise*, &c.)

And the third Chapter of Saint Luke's Gospel shall be read unto, (*So that he was supposed to be the Son*[2] *of Joseph*, &c.)

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[1] his proper Collect, Epistle and Gospel, as it is on Ash Wednesday, and on every day in the holy week next before Pasch or Easter. But on all those days the Psalms and Lessons shall be the same which fall in course as they are in the Calendar. [S. L.]

[2] of Joseph [S. L.]

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And here is to be noted, that whensoever there be any Proper Psalms or Lessons appointed [2]for the Sundays or for any Feast, moveable or unmoveable; then the Psalms and Lessons appointed in the Calendar shall be omitted for that time. Proper Psalms.

Ye must note also, that the Collect, Epistle, and Gospel, appointed for the Sunday, shall serve all the week after, except there fall some feast that hath his proper.

This is also to be noted, concerning the leap years, that the 25. day of February, which in Leap [3]year is counted for two days, shall in those two days alter neither Psalm nor Lesson; but the same Psalms and Lessons which be said the first day, shall [4]also serve for the second day. The Leap Year.

Also, wheresoever the beginning of any Lesson, Epistle, or Gospel, is not expressed, there ye must begin at the beginning of the Chapter.

And wheresoever is not expressed how far shall be read, there shall you read to the end of the Chapter.

[2] for any Feast, moveable, &c. [1552, 1549]
[3] years [1549]
[4] serve also [1549]

PROPER LESSONS

to be read at Morning and Evening Prayer, on the Sundays, and other Holy-days throughout the Year.

Proper Lessons to be read for the firs Lessons, both at Morning and Even ing Prayer, on the Sundays througl out the Year, and for some also th second Lessons.

LESSONS PROPER FOR SUNDAYS.

	1662		1604		S. L.	
	Matins	Evensong	Matins	Evensong	Matins	Evensong
Sundays of Advent.						
The First	Isai. 1	Isai. 2	Isaiah 1	Isai. 2	Isai. 1	Isai. 2
Second . . .	5	24	5	24	5	24
Third . . .	25	26	25	26	25	26
Fourth . . .	30	32	30	32	30	32
Sundays after Christmas.						
The First	37	38	37	38	37	38
Second . . .	41	43	41	43	41	43
Sundays after the Epiphany.						
The First	44	46	44	46	44	46
Second . . .	51	53	51	53	51	53
Third . . .	55	56	55	56	55	56
Fourth . . .	57	58	57	58	57	58
Fifth	59	64	59	64	59	64
Sixth . . .	65	66				
Septuagesima .	Gen. 1	Gen. 2	Gen. 1	Gen. 2	Gen. 1	Gen. 2
Sexagesima . . .	3	6	3	6	3	6
Quinquagesima	9 to v. 20	12	9	12	9	12
Lent.						
First Sunday . .	19 to v. 30	22	19	22	19	22
Second	27	34	27	34	27	34
Third	39	42	39	42	39	42
Fourth	43	45	43	45	43	45
Fifth	Exod. 3	Exod. 5	Exod. 3	Exod. 5	Exod. 3	Exod. 5
Sixth.						
First Lesson . .	9	10	9	10	9	10
Second Lesson .	Matt. 26	Heb. 5 to v. 11				
Easter Day.						
First Lesson . .	Exod. 12	Exod. 14	Exod. 12	Exod. 14	Exod. 12	Exod. 14
Second Lesson .	Rom. 6	Acts 2. v. 22	Rom. 6	Acts 2	Rom. 6	Acts 2
Sundays after Easter.						
The First	Numb. 16	Numb. 22	Numb. 16	Numb. 22	Numb. 16	Numb. 22
Second. . .	23. 24	25	23	25	23	25
Third . . .	Deut. 4	Deut. 5	Deut. 4	Deut. 5	Deut. 4	Deut. 5
Fourth . . .	6	7	6	7	6	7
Fifth	8	9	8	9	8	9

1559	1552	1549
er Lessons to be read for the first ·ssons, both at Morning Prayer and vening Prayer, on the Sundays roughout the Year, and for some so the second Lessons. [1559.] *er Psalms and Lessons for divers asts and days, at Morning and rening Prayer.* [1552.]		

	1559		1552		1549	
	Matins	Evensong	Matins	Evensong	Matins	Evensong
lays of Advent.						
First	Isaiah 1	Isai. 2				
Second . .	5	24				
Third . . .	25	26				
Fourth . . .	30	32				
›days after hristmas.						
First	37	38				
Second . .	41	43				
ays after the piphany.						
First	44	46				
Second . .	51	53				
Third . . .	55	56				
Fourth . . .	57	58				
Fifth	59	64				
Sixth . . .						
uagesima .	Gen. 1	Gen. 2				
gesima . . .	3	6				
quagesima	9	12				
Lent.						
Sunday . .	19	22				
nd	27	34				
d	39	42				
th	43	45				
. . . . .	Exod. 3	Exod. 5				
L Lesson . .	9	10				
nd Lesson.						
aster Day.						
: Lesson . .	Exod. 12	Exod. 14	Exod. 12		* Exod. 12 unto the end.	
nd Lesson .	Rom. 6	Acts 2	Rom. 6	Acts 2	Rom. 6 unto the end.	Acts 2
adays after Easter.						
First	Numb. 16	Numb. 22				
Second . .	23	25				
Third . . .	Deut. 4	Deut. 5				
Fourth . . .	6	7				
Fifth	8	9				

* There is no Table of Proper Psalms and Lessons in [1549], but the Proper Psalms and Lessons are attached to the proper Sundays and Holy-days to which they are appropriated, under the head of "The Introits, Collects, Epistles, Gospels, &c. with proper Psalms and Lessons for divers feasts and days."

	1662		1604		S. L.	
	Matins	Evensong	Matins	Evensong	Matins	Evensong
Sunday after Ascension Day .	Deut. 12	Deut. 13	Deut. 12	Deut. 13	Deut. 12	Deut. 13
Whit Sunday.						
First Lesson . .	Deut. 16 to v. 18	Isaiah 11	Deut. 16	Wisd. 1	Deut. 16	Prov. 2
Second Lesson .	Acts 10. v. 34	Acts 19 to v. 21	Acts 10. Then Peter opened his mouth, &c.	Acts. 19. It fortuned that while Apollo was at Corinth, &c. (unto) After these things.	Acts 10, from v. 34 to the end.	Acts 19 unto verse 21
Trinity Sunday.						
First Lesson . .	Gen. 1	Gen. 18	Gen. 18	Joshua 1	Gen. 18	Joshua 1
Second Lesson .	Matt. 3	1 John 5	Mat. 3		Mat. 3	
Sundays after Trinity.						
The First	Joshua 10	Joshua 23	Josh. 10	Joshua 23	Joshua 10	Joshua 23
Second . .	Judges 4	Judges 5	Judg. 4	Judg. 5	Judg. 4	Judg. 5
Third . . .	1 Sam. 2	1 Sam. 3	1 King. 2	1 King. 3	1 Sam. 2	1 Sam. 3
Fourth . . .	12	13	12	13	12	13
Fifth	15	17	15	17	15	17
Sixth . . .	2 Sam. 12	2 Sam. 19	2 King. 12	2 King. 21	2 Sam. 12	2 Sam. 21
Seventh . .	21	24	22	24	22	24
Eighth . .	1 Kings 13	1 Kings 17	3 King. 13	3 King. 17	1 King. 13	1 King. 17
Ninth . . .	18	19	18	19	18	19
Tenth . . .	21	22	21	22	21	22
Eleventh .	2 Kings 5	2 Kings 9	4 King. 5	4 King. 9	2 King. 5	2 King. 9
Twelfth . .	10	18	10	18	10	18
Thirteenth	19	23	19	23	19	23
Fourteenth	Jerem. 5	Jerem. 22	Jerem. 5	Jerem. 22	Jerem. 5	Jerem. 22
Fifteenth .	35	36	35	36	35	36
Sixteenth .	Ezekiel 2	Ezek. 13	Ezech. 2	Ezech. 14	Ezech. 2	Ezech. 13
Seventeenth	14	18	16	18	16	18
Eighteenth	20	24	20	24	20	24
Nineteenth	Daniel 3	Daniel 6	Dan. 3	Daniel 6	Dan. 3	Daniel 6
Twentieth .	Joel 2	Micah 6	Joel 2	Mic. 6	Joel 2	Micah 6
Twenty-first . .	Habak. 2	Proverbs 1	Habak. 2	Proverb. 1	Habac. 2	Proverbs 1
Twenty-second .	Proverbs 2	3	Proverb. 2	3	Proverbs 2	3
Twenty-third . .	11	12	11	12	11	12
Twenty-fourth .	13	14	13	14	13	14
Twenty-fifth . .	15	16	15	16	15	16
Twenty-sixth .	17	19	17	19	17	19

	LESSONS PROPER FOR HOLY-DAYS.		LESSONS PROPER FOR HOLY-DAYS. [1604]		LESSONS PROPER FOR SOME HOLY-DAYS. [S. L.]	
	Matins	Evensong	Matins	Evensong	Matins	Evensong
S. Andrew . . .	Prov. 20	Prov. 21	Prov. 20	Prov. 21		
S. Thomas the Apostle	23	24	23	24	Prov. 23	Prov. 24
Nativity of Christ.						
First Lesson . .	Isai. 9 to v. 8	Is. 7, v. 10 to v. 17	Isai. 9	Is. 7. God spake once again to, &c.	Isai. 9	Isai. 7. from v. 10 unto the end.

	1559		1552		1549	
	Matins	Evensong	Matins	Evensong	Matins	Evensong
lay after Ascension Day .	Deut. 12	Deut. 13				
nit Sunday.						
Lesson . .	Deut. 17	Deut. 18				
nd Lesson .	Acts 10. Then Peter opened his, &c.	Acts 19. It fortuned when Apollo went to Corinth, &c. (unto) After these things.	Acts 10. Then Peter opened his, &c.	Acts 19. It fortuned when Apollo went to Corinthum, &c. (*unto*) After these things.	Acts 10. Then Peter opened his mouth, *unto the end.*	Acts 19. It fortuned when Apollo went to Corinthum, (unto) After these things.
nity Sunday.						
Lesson . .	Gen. 18	Joshua 1	Gen. 18		Gen. 18 *unto the end.*	
nd Lesson .	Mat. 3		Mat. 3		Mat. 3 *unto the end.*	
ndays after Trinity.						
First	Josh. 10	Jos. 23				
Second . .	Judg. 4	Jud. 5				
Third . . .	1 King. 2	1 King. 3				
Fourth . . .	12	13				
Fifth	15	15				
Sixth . . .	2 King. 12	2 King. 21				
Seventh . .	22	24				
Eighth . . .	3 King. 13	3 King. 17				
Ninth . . .	18	19				
Tenth . . .	21	22				
Eleventh .	4 King. 5	4 King. 9				
Twelfth . .	10	18				
Thirteenth .	19	23				
Fourteenth	Jerem. 5	Jerem. 22				
Fifteenth .	35	36				
Sixteenth .	Ezech. 2	Ezech. 14				
Seventeenth	16	18				
Eighteenth	20	24				
Nineteenth	Dan. 3	Dan. 6				
Twentieth .	Joel 2	Mich. 6				
nty-first . .	Habak. 2	Proverb. 1				
nty-second .	Prover. 2	*2				
nty-third . .	11	12				
nty-fourth .	13	14				
nty-fifth . .	15	16				
nty-sixth .	17	19				

LESSONS
OPER FOR HOLY-DAYS. [1559]

	Matins	Evensong	Matins	Evensong	Matins	Evensong
Andrew . . .	Prov. 20	Prov. 21				
Thomas the Apostle . . .	23	24				
Nativity of Christ.						
t Lesson . .	Isai. 9	Is. 7 God spake once again to Achas, &c.	Isai. 9	Is. 7 God spake once again to Achas, &c. unto the end.	Isai. 9 *unto the end.*	Is. 7 God spake once again to Achas, &c. *unto the end.*

* (sic)

	1662		1604		S. L.	
	Matins	Evensong	Matins	Evensong	Matins	Evens
Second Lesson .	Luke 2 to ver. 15	Tit. 3. v. 4 to ver. 9	Luke 2 (unto) And unto men good will.	Titus 3. The kindness and love, &c.	Luke 2 unto ver. 15	Titu from unt
S. Stephen.						
First Lesson . .	Prov. 28	Eccles. 4	Prov. 28	Eccle. 4	Prov. 28	Eccle
Second Lesson .	Acts 6. v. 8. & ch. 7 to v. 30	Acts 7. v. 30 to ver. 55	Acts 6 & 7. Stephen full of faith & power, &c. (unto) And when forty years, &c.	Acts 7. And when xl. years were expired, there appeared unto Moses, &c. (unto) Stephen full of the holy Ghost, &c.	Acts 6. from v. 8 to chap. 7 verse 30	Acts from 30 unt
S. John.						
First Lesson . .	Eccles. 5	Eccles. 6	Eccles. 5	Eccles. 6	Eccles. 5	Eccle
Second Lesson .	Apoc. 1	Apoc. 22	Apocalyp. 1	Apoc. 22	Apocal. 1	Apoc.
Innocents' Day	Jer. 31 to v. 18	Wisdom 1	Jer. 31 (unto) Moreover I heard Ephraim.	Wisdom 1	Exod. 1	Jer. 31 ver.
Circumcision.						
First Lesson . .	Gen. 17	Deut. 10. v. 12	Gen. 17	Deu. 10 (unto) And now Isr.	Gen. 17	Deut. from unto end
Second Lesson .	Romans 2	Coloss. 2	Roman. 2	Coloss. 2	Rom. 2	Colos
Epiphany.						
First Lesson . .	Isaiah 60	Isaiah 49	* Isai. 40	Isai. 49	Isai. 60	Isai.
Second Lesson .	Luke 3 to v. 23	John 2 to v. 12	Luke 3 (unto) So that he was supposed to be the son of Joseph.	Joh. 2 (unto) After this he went to Capernaum.	Luke 3 unto v. 23. Being as was supposed the son of Joseph.	John unto v 12
Conversion of S. Paul.						
First Lesson . .	Wisdom 5	Wisdom 6	Wisdom 5	Wisdom 6	Wisdom 1	Wisdo
Second Lesson .	Acts 22 to v. 22	Acts 26	Acts 22 (unto) They heard him.	Acts 26	Acts 22 unto v. 22	Acts
Purification of the Virgin Mary .	Wisdom 9	Wisdom 12	Wisdom 9	Wisdom 12	Wisdom 4	Wisdo
S. Matthias. . .	19	Ecclus. 1	Wisdom 19	Eccle. 1		
Annunciation of our Lady. . .	Ecclus. 2	Ecclus. 3	Eccle. 2	Eccle. 3	Eccles. 2	Eccl
Wednesday before Easter.						
First Lesson . .	Hosea 13	Hosea 14	Hos. 13	Hos. 14	Hos. 13	Hos.
Second Lesson .	John 11. v. 45					
Thursday before Easter.						
First Lesson . .	Daniel 9	Jerem. 31	Dan. 9	Jerem. 31	Dan. 9	Jerem
Second Lesson .	John 13					
Good Friday.						
First Lesson . .	Gen. 22 to v. 20	Isaiah 53	Gen. 22	Isai. 53	Gen. 22	Isaiah
Second Lesson .	John 18	1 Peter 2				

* (sic)

	1559		1552		1549	
	Matins	Evensong	Matins	Evensong	Matins	Evensong
d Lesson .	Luke 2 unto And unto men of good will.	Titu. 3 The kindness and love, &c.	Luke 2 unto And unto men a good will.	Tit. 3 The kindness and love, &c. (unto) Foolish questions.	Mat. 1 *unto the end.*	Tit. 3 The kindness and love of our Saviour, &c. (unto) Foolish questions.
Stephen.						
Lesson . .	Prov. 28	Eccle. 4				
d Lesson .	Act. 6 & 7. Stephen full of faith and power, &c. *unto* And when xl. years, &c.	Act. 7 And when forty years were expired, there appeared unto Moses, &c. (unto) Stephen full of the holy Ghost, &c.	Acts 6 & 7. Stephen full of faith and power, *unto* And when forty years were, &c.	Acts 7 And when forty years were expired, there appeared unto Moses, &c. (unto) Stephen full of the holy Ghost.	Acts 6. 7 Stephen full of faith and power, &c. *unto* And when forty years.	Acts 7 And when forty years were expired, there appeared unto Moses, (unto) Stephen full of the holy Ghost, &c.
. John.						
Lesson . .	Eccle. 5	Eccle. 6				
d Lesson .	Apoc. 1	Apoc. 22	Apoc. 1. *the whole chapter.*	Apoc. 22	Apoc. 1 *unto the end.*	Apoc. 22 *unto the end.*
ents' Day	Jere. 31 unto Moreover I heard Ephraim.	Wisdom 1	Jer. 31 unto Moreover I heard Ephraim.		Jer. 31 unto Moreover I heard Ephraim.	
rumcision.						
Lesson . .	Gen. 17	Deut. 10. And now Israel, &c.	Gen. 17	Deu. 10. And now Israel, &c.	Gen. 17 unto the end.	Deut. 10 And now Israel, *unto the end.*
nd Lesson .	Rom. 2	Coloss. 2	Rom. 2	Coloss. 2	Rom. 2 *unto the end.*	Coloss. 2 *unto the end.*
piphany.						
Lesson . .	Isai. 60	Isai. 49	Isai. 60	Isai. 49	Isai. 60 *unto the end.*	Isai. 49 *unto the end.*
nd Lesson .	Luke 3. And it fortuned, &c.	John 2 unto After this he went to Capernaum.	Luke 3 And it fortuned, &c.	John 2 After this he went down to Capernaum.	Luke 3. And it fortuned, *unto the end.*	John 2 After this he went down to Capernaum, *unto the end.*
ersion of S. Paul.						
Lesson . .	Wisdom 5	Wisdom 6				
nd Lesson .	Act. 22 unto They heard him.	* Act. 2	Acts 22 unto They heard him.	Acts 26	Acts 22 (unto) They heard him.	Acts 26 *unto the end.*
fication of the						
rgin Mary.	Wisdom 9	Wisdom 12				
lathias . . .	Wisdom 19	Eccle. 1				
unciation of r Lady . .	Eccle. 2	Eccle. 3				
ednesday fore Easter.						
t Lesson . .	Hos. 13	Hos. 14		Hos. 13. 14		Lament. 1 *unto the end.*
nd Lesson.						
Thursday fore Easter.						
t Lesson . .	Dan. 9	Jerem. 31	Dan. 9	Jerem. 31	Lamen. 2 *unto the end.*	Lam. 3 *unto the end.*
nd Lesson .						
ood Friday.						
t Lesson . .	Gen. 22	Isai. 53	Gen. 22	Isai. 53	Gen. 22 *unto the end.*	Isai. 53 *unto the end.*
nd Lesson .						

* (sic)

	1662		1604		S. L.	
	Matins	Evensong	Matins	Evensong	Matins	Evens
Easter Even.						
First Lesson . .	Zech. 9	Exodus 13	Zach. 9	Exod. 13	Zech. 9	Exod.
Second Lesson .	Luke 23. v. 50	Hebr. 4				
Monday in Easter Week.						
First Lesson . .	Exod. 16	Exod. 17	Exod. 16	Exod. 17	Exod. 16	Exod.
Second Lesson .	Matth. 28	Acts 3	Matt. 28	Acts 3	Matt. 28	Acts
Tuesday in Easter Week.						
First Lesson . .	Exod. 20	Exod. 32	Exod. 20	Exod. 32	Exod. 20	Exod.
Second Lesson .	Luke 24 to ver. 13	1 Cor. 15	Luke 24 (unto) And behold two of them.	1 Cor. 15	Luke 24 unto ver. 13	1 Cor.
S. Mark	Ecclus. 4	Ecclus. 5	Eccle. 4	Eccle. 5	Eccles. 4	Eccles
S. Philip and S. Jacob.						
First Lesson . .	7	9	7	9	7	9
Second Lesson .	John 1. v. 43					
Ascension Day.						
First Lesson . .	Deut. 10	2 Kings 2	Deut. 10	4 King. 2	Deut. 10	2 King
Second Lesson .	Luke 24. v. 44	Ephes. 4 to v. 17				
Monday in Whitsun Week.						
First Lesson . .	Gen. 11 to v. 10	Num. 11. v. 16 to v. 30	Gen. 11 (unto) These are the generations of Sem.	Num. 11 Gather unto me 70 men, &c. (unto) Moses and the elders returned.	Gen. 11 unto v. 10	Num. from v unto
Second Lesson .	1 Cor. 12	1 Cor 14 to v. 26	1 Cor. 12		1 Cor. 12	
Tuesday in Whitsun Week.						
First Lesson . .	1 Sam. 19. v. 18	Deut. 30	1 King. 19. David came to Samuel to Rama, &c.	Deut. 30	1 Sam 19. from v. 18 unto the end.	Deut.
Second Lesson .	1 Thess. 5. v. 12 to v. 24	1 John 4 to v. 14				
S. Barnabas.						
First Lesson . .	Ecclus. 10	Ecclus. 12	Eccle. 10	Eccle. 12		
Second Lesson .	Acts 14	Acts 15 to v. 36	Acts 14	Act. 15 (unto) After certain days.	Acts 14	Acts unto v.
S. John Baptist.						
First Lesson . .	Malach. 3	Mal. 4	Mala. 3	Mala. 4	Mal. 3	Mal.
Second Lesson .	Matth. 3	Matth. 14 to v. 13	* Matth. 13	Matth. 14 (unto) When Jesus heard.	* Matth. 13	Mat. 14 to vers
S. Peter.						
First Lesson . .	Ecclus. 15	Ecclus. 19	Ecclu. 15	Ecclu. 19		
Second Lesson .	Acts 3	Acts 4	Acts 3	Acts 4	Acts 3	Acts

* I find in the Scotch Liturgy, in all the Cambridge impressions of our Book of Common Prayer, and some other the London Edition, a manifest error, in rendering here the 13 of Matth. for the third; expressly varying from Liturgies of Edw. 6, the 1 and 2, and from that of Q. Elizabeth, all which give us the third of Matth. and conformabl the Calendar of the very impressions formerly cited as erroneous. This slip is taken in truth *ex trudure*, from the

	1559		1552		1549	
	Matins	Evensong	Matins	Evensong	Matins	Evensong
aster Even.						
t Lesson . .	Zach. 9	Exod. 13	Zech. 9		Lamenta. 4 5 *unto the end.*	
nd Lesson .						
Monday aster Week.						
t Lesson . .	Exod. 16	Exod. 17				
nd Lesson .	Mat. 28	Acts 3	Mat. 28	Acts 3	Mat. 28 *unto the end.*	Acts 3 *unto the end.*
Tuesday aster Week.						
Lesson . .	Exod. 20	Exod. 32				
nd Lesson .	Luke 24 (unto) And behold two of them.	1 Cor. 15	Luke 24 (unto) And behold two of them.	1 Cor. 15	Luke 24 (unto) And behold two of them.	1 Cor. 15 *unto the end.*
Iark	Eccle. 4	Eccle. 5				
Philip and S. Jacob.						
Lesson . .	7	9				
nd Lesson .					Acts 8 (unto) When the Apostles.	
ension Day.						
Lesson . .	Deut. 10	Deut. 11				
nd Lesson .			John 14	Ephes. 4	John 14 *unto the end.*	Ephes. 4 *unto the end.*
Monday in itsun Week.						
Lesson . .	30	31				
nd Lesson .						
uesday in itsun Week.						
Lesson . .	32	24				
nd Lesson .						
Barnabas.						
t Lesson . .	Eccle. 10	Eccle. 12				
nd Lesson .	Act. 14	Act. 15 (unto) After certain days.	Acts 14	Acts 15 (unto) After certain days.	Acts 14 *unto the end.*	Acts 15 (unto) After certain days.
John Baptist.						
t Lesson . .	Mala. 3	Mala. 4	Malachi 3	Malachi 4	Malachi 3 *unto the end.*	‡ Malachi 3 unto the end.
nd Lesson .	Matth. 3	Matt. 14 (unto) When Jesus heard.	Matt. 3	Matt. 14 (unto) When Jesus heard.	Matt. 3 *unto the end.*	Matt. 14 (unto) When Jesus heard.
S. Peter.						
t Lesson . .	Eccle. 15	Eccle. 19				
nd Lesson .	Acts 3	Acts 4	Acts 3	Acts 4	Acts 3 *unto the end.*	Acts 4 *unto the end.*

ook-Book printed in King James his time, which ought to be the standard for ensuing times, and which hath it the of Matth.—L'Estrange, note, Chap. 2. † Saint Philip and James [1549] ‡ (sic)

	1662		1604		S. L.	
	Matins	Evensong	Matins	Evensong	Matins	Evensc
S. James	Ecclus. 21	Ecclus. 22	Ecclus. 21	Ecclu. 22		
S. Bartholomew	24	29	25	29	Ecclus. 5	Ecclus
S. Matthew . .	35	38	35	38	35	49
S. Michael.						
First Lesson . .	Gen. 32	Dan. 10 v. 5	39	44		
Second Lesson .	Acts 12 to v. 20	Jude, v. 6 to ver. 16				
S. Luke.	Ecclus. 51	Job 1	51	Job 1		
S. Simon and S. Jude*	Job 24. 25	Job 42	Job 24. 25	Job 42		
All Saints.						
First Lesson . .	Wisd. 3 to ver. 10	Wisd. 5 to v. 17	Wisd. 3 (unto) Blessed is rather the barren.	Wisd. 5 (unto) His jealousy also.	Wisd. 3 unto v. 13 Wherefore blessed is the barren.	Wisd. unto ver
Second Lesson .	Heb. 11. v. 33. & cap. 12 to v. 7	Apoc. 19 to v. 17	Heb. 11. 12 Saints by faith, (unto) If ye endure chastening.	Apocalyp. 19 (unto) And I saw an Angel stand.	Heb. 11. unto chapt. 12. v. 7	Apocal. unto v.

PROPER PSALMS ON CERTAIN DAYS.

	Matins	Evensong	Matins	Evensong	Matins	Evensc
† Christmas Day	19. 45. 85	89. 110. 132	19. 45. 85	89. 110. 132	19. 45. 85	89. 110.
Ash Wednesday	6. 32. 38	102. 130. 143				
Good Friday . .	22. 40. 54	69. 88				
‡ Easter Day . .	2. 57. 111	113. 114. 118	2. 57. 111	113. 114. 118	2. 57. 111	113. 114.
Ascension Day .	8. 15. 21	24. 47. 108	8. 15. 21	24. 68. 108	8. 15. 21	24. 68.
Whit Sunday . .	48. 68	104. 145	45. § 47	104. 145	45. § 47	104. 1

1662 | 1604 | S. L.

The Table for the Order of the Psalms t said at Morning and Evening Prayer.

Days of the Month	Psalms for Morning Prayer	Psalms for Evening Praye
1	1. 2. 3. 4. 5	6. 7. 8
2	9. 10. 11	12. 13. 14
3	15. 16. 17	18
4	19. 20. 21	22. 23
5	24. 25. 26	27. 28. 29
6	30. 31	32. 33. 34
7	35. 36	37
8	38 39. 40	41. 42. 43
9	44. 45. 46	47. 48. 49
10	50. 51. 52	53. 54. 55
11	56. 57. 58	59. 60. 61
12	62. 63. 64	65. 66. 67
13	68	69. 70
14	71. 72	73. 74
15	75. 76. 77	78
16	79. 80. 81	82. 83. 84. 85
17	86. 87. 88	89
18	90. 91. 92	93. 94
19	95. 96. 97	98. 99. 100. 101
20	102. 103	104
21	105	106
22	107	108. 109
23	110. 111. 112. 113	114. 115
24	116. 117. 118	119. Inde 4
25	Inde 5	Inde 4
26	Inde 5 [125	Inde 4
27	120. 121. 122. 123. 124	126. 127. 128. 129.
28	132. 133. 134. 135	136. 137. 138
29	139. 140. 141	142. 143
30	144. 145. 146	147. 148. 149. 15

* Simon and Jude [1604] † Yule or Christmas Day [S. L.] ‡ Pasch or Easter Day [S. L.]

§ *The like mistake (vide supra) is also current through all the same impressions in the Proper Psalms appointed i Whit Sunday, where the xlvii is evidently put for the lxvii, and the x missaid.*—L'Estrange.

	1559		1552		1549	
	Matins	Evensong	Matins	Evensong	Matins	Evensong
S. James	Eccle. 21	Eccle. 22				
S. Bartholomew	25	29				
S. Matthew . .	35	38				
S. Michael.						
First Lesson . .	39	44				
Second Lesson .						
S. Luke.	51	Job 1				
S. Simon and Jude.						
First Lesson . .	‖24	42				
Second Lesson .	25					
All Saints.						
First Lesson . .	Wisd. 3 (unto) Blessed is rather the barren.	Wisd. 5 (unto) His jealousy also.	Sapien. 3 (unto) Blessed is rather the barren.	Sapien. 5 (unto) His jealousy also.	Sapi. 3 (unto) Blessed is rather the barren.	Sap. 5 (unto) His jealousy also.
Second Lesson .	Heb. 11. 12 Saints by faith, (unto) If you endure chastening.	Apoc. 19 (unto) And I saw an Angel stand.	Heb. 11. 12 Saints by faith subdued, (unto) If you endure chastising.	Apoc. 19 (unto) And I saw an Angel stand.	Heb. 11. 12 Saints by faith subdued (unto) If ye endure chastising.	Apoc. 19 (unto) And I saw an Angel stand.

¶ PROPER PSALMS ON CERTAIN DAYS.

	Matins	Evensong	Matins	Evensong	Matins	Evensong
Christmas Day.	19. 45. 85	89. 110. 132	19. 45. 85	89. 110. 132	19. 45. 85	89. 110. 132
Ash Wednesday.						
Good Friday.						
Easter Day. . .	2. 57. 111	113.114.118	2. 57. 111	113.114.118	2. 57. 111	113.114.118
Ascension Day.	8. 15. 21	24. 68. 108	8. 15. 21	24. 68. 108	8. 15. 21	24. 68. 148
Whit Sunday .	48. 67	104. 145	48. 67	104. 145	48. 67. 145	104. 145

	1559 1552 ** *The Table for the Order of the Psalms to be said at Morning and Evening Prayer.*	1549 ** *A Table for the Order of the Psalms to be said at Matins and Evensong.*
	‡ Morning Prayer.	‡ Evening Prayer.
1	1. 2. 3. 4. 5	6. 7. 8
2	9. 10. 11	12. 13. 14
3	15. 16. 17	18
4	19. 20. 21	22. 23
5	24. 25. 26	27. 28. 29
6	30. 31	32. 33. 34
7	35. 36	37
8	38. 39. 40	41. 42. 43
9	44. 45. 46	47. 48. 49
10	50. 51. 52	53. 54. 55
11	56. 57. 58	59. 60. 61
12	62. 63. 64	65. 66. 67
13	68	69. 70
14	71. 72	73. 74
15	75. 76. 77	78
16	79. 80. 81	82. 83. 84. 85
17	86. 87. 88	89
18	90. 91. 92	93. 94
19	93. 96. 97	98. 99. 100. 101
20	102. 103	104
21	105	106
22	107	108. 109
23	110. 111. 112. 113	114. 115
24	116. 117. 118	119. Inde 4
25	Inde 5	Inde 4
26	Inde 5	Inde 4
27	120. 121. 122. 123. 124. 125	126. 127. 128. 129. 130. 131
28	132. 133. 134. 135	136. 137. 138
29	139. 140. 141	142. 143
30	144. 145. 146	147. 148. 149. 150

‖ No title of the book is prefixed. ‡ Matins; Evensong [1549]

¶ There is no separate Table of *Proper Psalms* either in [1552] or [1549]. In the former, they are placed with the Proper Lessons, and in the latter, under the head "of Introits," &c.

** *In [1559 and 1549] these Tables occur after the "Order how the Psalter is appointed to be read."* Vide supra.

A TABLE
OF THE MOVEABLE FEASTS CALCULATED FOR FORTY YEARS.

AN ALMANACK FOR XXXI YEARS. [1604]

AN ALMANACK FOR XXXII YEARS. [S. L.]

The Year of our Lord.	The Golden Number.	The Epact.	The Cycle of the Sun.	The Dominical Letter.	Sundays after the Epiphany.	Septuagesima Sunday.	The First Day of Lent.	Easter Day.	Rogation Sunday.	Ascension Day.	Whit Sunday.	Sundays after Trinity.
1552	14	4	21	C. B.				17 April				
1553	15	15	22	A.				2 April				
1554	16	26	23	G.				25 March				
1555	17	7	24	F.				14 April				
1556	18	18	25	E. D.				5 April				
1557	19	29	26	C.				18 April				
1558	1	11	27	B.				10 April				
1559	2	22	28	A.				26 March				
1560	3	3	1	G. F.				14 April				
1561	4	14	2	E.				6 April				
1562	5	25	3	D.				29 March				
1563	6	*26	4	C.				11 April				
1564	7	17	5	B. A.				2 April				
1565	8	28	6	G.				22 April				
1566	9	9	7	F.				14 April				
1567	10	20	8	E.				30 March				
1568	11	1	9	D. C.				18 April				
1569	12	12	10	B.				10 April				
1570	13	23	11	A.				26 March				
1571	14	4	12	G.				15 April				
1572	15	15	13	F. E.				6 April				
1573	16	26	14	D.				22 March				
1574	17	7	15	C.				11 April				
1575	18	18	16	B.				3 April				
1576	19		17	A. G.				22 April				
1577	1	11	18	F.				7 April				
1578	2	22	19	E.				30 March				
1579	3	3	20	D.				19 April				
1580	4	14	21	C. B.				3 April				
1581	5	25	22	A.				26 March				
1582	6	6	23	G.				15 April				
1583	7	17	24	F.				31 March				
1584	8	28	25	E. D.				19 April				
1585	9	9	26	C.				11 April				
1586	10	20	27	B.				3 April				
1587	11	1	28	A.				16 April				
1588	12	12	1	G. F.				7 April				

* In 1559] the Epact is 0.

Note 1. The Almanack of [1552] extends from 1552 to 1570 inclusive, but the Easter days are not s after 1561.

2. The Almanack of [1559] extends from 1559 to 1588 inclusive.

3. The Almanack of [1604] extends from 1603 to 1641 inclusive.

4. The Almanack of [S. L] extends from 1637 to 1670 inclusive.

The columns that are left blank do not form part of this Almanack, and the entries in italics 1637 to 1641 inclusive, belong to the Almanack of [1604], and from 1661 to 1670 inclusive, t of [1662].

5. The Table of Moveable Feasts in [1662] extends from 1661 to 1700 inclusive.

AN ALMANACK FOR XXX YEARS. [1559]

AN ALMANACK FOR XIX. YEARS. [1552]

The Year of our Lord.	The Golden Number.	The Epact.	The Cycle of the Sun.	The Dominical Letter.	Sundays after the Epiphany.	Septuagesima Sunday.	The First Day of Lent.	Easter Day.*	Rogation Sunday.†	Ascension Day.	Whit Sunday.	Sundays after Trinity.	Advent Sunday.
1603	8			B.		20 Febru.	9 March	24 April	30 Maij	2 Junii	12 June		27 Nov.
1604	9			A.G.		5	22 Febr.	8	14	17 Maii	27 Maii		2 Decem.
1605	10			F.		27 Janu.	13	31 March	6	9	19		1
1606	11			E.		16 Febr.	5 March	20 April	26	29	8 June		30 Nov.
1607	12			D.		1 Febr.	18 Febru.	5	11	14	24 Maii		29
1608	13			C.B.		24 Janu.	10	27 March	2	5	15		27
1609	14			A.		12 Febr.	1 March	16 April	22	25	4 June		3 Decem.
1610	15			G.		4	21 Febr.	8	14	17	27 Maii		2
1611	16			F.		20 Janu.	6	24 March	29 April	2	12		1
1612	17			E.D.		9 Febru.	25	12 April	18 Maii	21	31		29 Nov.
1613	18			C.		31 Janu.	17	4	10	13	23		28
1614	19			B.		20 Febru.	9 March	24	30	2 Junii	12 June		27
1615	1			A.		5	22 Febru.	9	15	18 Maii	28 Maii		3 Decem.
1616	2			G.F.		28 Janu.	14	31 March	6	9	19		1
1617	3			E.		16 Febr.	7 March	20 April	26	29	3 June		30 Nov.
1618	4			D.		1	18 Febru.	5	11	14	24 Maii		29
1619	5			C.		24 Janu.	10	28 March	3	6	16		28
1620	6			B.A.		13 Febr.	1 March	16 April	22	25	4 June		3 Decem.
1621	7			G.		28 Janu.	14 Febru.	1	7	10	20 Maii		2
1622	8			F.		17 Febr.	6 March	21	27	30	9 June		1
1623	9			E.		9 Febr.	16 Febru.	13	19	22	1		30 Nov.
1624	10			D.C.		25 Janu.	11	28 March	3 Maii	6	16 Maii		28
1625	11			B.		13 Febru.	2 March	17 April	23	26	5 June		27
1626	12			A.		5	22 Febru.	9	15	18	28 Maii		3 Decem.
1627	13			G.		21 Janu.	7	25 March	30 April	3	13		2
1628	14			F.E.		10 Febru.	27	13 April	19 Maii	22	1 June		30 Nov.
1629	15			D.		1	18	5	11	14	24 Maii		29
1630	16			C.		24 Janu.	10	28 March	3	6	16		28
1631	17			B.		6 Febru.	23	10 April	16	19	29		27
1632	18			A.G.		29 Janu.	20	1	7	10	20		2 Decem.
1633	19			F.		17 Febru.	6 March	21 April	27	30	9 June		1
1634	1			E.		2 Febru.	19 Febru.	6	12	15	25		30 Nov.
1635	2			D.		25 Janu.	11 Febru.	March 29	4	7	17 Maii		29
1636	3			C.B.		14 Febru.	2 March	April 17	23	26	5 June		27
1637	4			A.		5 *Febru.*	22 Febru.	9 April	15 *Maij*	18 Maii	28 Maii		3 *Decem.*
1638	5			G.		21 *Janu.*	7	25 March	30 *April*	3	13		2
1639	6			F.		10 *Febru.*	27	‡13 April	20 *Maii*	23	2 June		1
1640	7			E. D.			19	5	11	14	24 Maii		29 *Nov.*
1641	8			C.		21 *Janu.*	10 March	25	31	3 June	13 June		28
1642	9			B.			23 Febru.	10		19 Maii	29 Maii		
1643	10			A.			15	2		11	21		
1644	11			G.F.			6 March	21		30	9 June		
1645	12			E.			19 Febru.	6		15	25 Maii		
1646	13			D.			11	29 March		7	17		
1647	14			C.			3 March	18 April		27	6 June		
1648	15			B.A.			16 Febru.	2		11	21 Maii		
1649	16			G.			7	25 March		3	13		
1650	17			F.			27	14 April		23	2 June		
1651	18			E.			12	30 March		8	18 Maii		
1652	19			D. C.			3 March	18 April		27	6 June		

* Pasch-day [S. L.] † Rogation week [1604] ‡ 14 April [S. L.]

A TABLE OF THE MOVEABLE FEASTS CALCULATED FOR FORTY YEARS.

AN ALMANACK FOR XXXIX YEARS. [1604]

AN ALMANACK FOR XXXIIII YEARS. [S. L.]

The Year of our Lord.	The Golden Number.	The Epact.	The Cycle of the Sun.	The Dominical Letter.	Sundays after the Epiphany.	Septuagesima Sunday.	The First Day of Lent.	Easter Day.	Rogation Sunday.	Ascension Day.	Whit Sunday.	Sundays after Trinity.	Advent Sunday.
1552	14	4	21	C. B.				17 April					
1553	15	15	22	A.				2 April					
1554	16	26	23	G.				25 March					
1555	17	7	24	F.				14 April					
1556	18	18	25	E. D.				5 April					
1557	19	29	26	C.				18 April					
1558	1	11	27	B.				10 April					
1559	2	22	28	A.				26 March					
1560	3	3	1	G. F.				14 April					
1561	4	14	2	E.				6 April					
1562	5	25	3	D.				29 March					
1563	6	*26	4	C.				11 April					
1564	7	17	5	B. A.				2 April					
1565	8	28	6	G.				22 April					
1566	9	9	7	F.				14 April					
1567	10	20	8	E.				30 March					
1568	11	1	9	D. C.				18 April					
1569	12	12	10	B.				10 April					
1570	13	23	11	A.				26 March					
1571	14	4	12	G.				15 April					
1572	15	15	13	F. E.				6 April					
1573	16	26	14	D.				22 March					
1574	17	7	15	C.				11 April					
1575	18	18	16	B.				3 April					
1576	19		17	A. G.				22 April					
1577	1	11	18	F.				7 April					
1578	2	22	19	E.				30 March					
1579	3	3	20	D.				19 April					
1580	4	14	21	C. B.				3 April					
1581	5	25	22	A.				26 March					
1582	6	6	23	G.				15 April					
1583	7	17	24	F.				31 March					
1584	8	28	25	E. D.				19 April					
1585	9	9	26	C.				11 April					
1586	10	20	27	B.				3 April					
1587	11	1	28	A.				16 April					
1588	12	12	1	G. F.				7 April					

* In [1559] the Epact is 6.

Note 1. The Almanack of [1552] extends from 1552 to 1570 inclusive, but the Easter days are not spe after 1561.

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5. The Table of Moveable Feasts in [1662] extends from 1661 to 1700 inclusive.

AN ALMANACK
FOR XXX YEARS. [1559]

N ALMANACK FOR XIX. YEARS.
[1552]

The Golden Number.	The Epact.	The Cycle of the Sun.	The Dominical Letter.	Sundays after the Epiphany.	Septuagesima Sunday.	The First Day of Lent.	Easter Day.*	Rogation Sunday.†	Ascension Day.	Whit Sunday.	Sundays after Trinity.	Advent Sunday.
8			B.		20 Febru.	9 March	24 April	30 Maij	2 Junii	12 June		27 Nov.
9			A. G.		5	22 Febr.	8	14	17 Maii	27 Maii		2 Decem.
10			F.		27 Janu.	13	31 March	6	9	19		1
11			E.		16 Febr.	5 March	20 April	26	29	8 June		30 Nov.
12			D.		1 Febr.	18 Febru.	5	11	14	24 Maii		29
13			C. B.		24 Janu.	10	27 March	2	5	15		27
14			A.		12 Febr.	1 March	16 April	22	25	4 June		3 Decem.
15			G.		4	21 Febr.	8	14	17	27 Maii		2
16			F.		20 Janu.	6	24 March	29 April	2	12		1
17			E. D.		9 Febru.	25	12 April	18 Maii	21	31		29 Nov.
18			C.		31 Janu.	17	4	10	13	23		28
19			B.		20 Febru.	9 March	24	30	2 Junii	12 June		27
1			A.		5	22 Febru.	9	15	18 Maii	28 Maii		3 Decem.
2			G. F.		28 Janu.	14	31 March	6	9	19		1
3			E.		16 Febr.	7 March	20 April	26	29	3 June		30 Nov.
4			D.		1	18 Febru.	5	11	14	24 Maii		29
5			C.		24 Janu.	10	28 March	3	6	16		28
6			B. A.		13 Febr.	1 March	16 April	22	25	4 June		3 Decem.
7			G.		28 Janu.	14 Febru.	1	7	10	20 Maii		2
8			F.		17 Febr.	6 March	21	27	30	9 June		1
9			E.		9 Febr.	16 Febru.	13	19	22	1		30 Nov.
10			D. C.		25 Janu.	11	28 March	3 Maii	6	16 Maii		28
11			B.		13 Febru.	2 March	17 April	23	26	5 June		27
12			A.		5	22 Febru.	9	15	18	28 Maii		3 Decem.
13			G.		21 Janu.	7	25 March	30 April	3	13		2
14			F. E.		10 Febru.	27	13 April	19 Maii	22	1 June		30 Nov.
15			D.		1	18	5	11	14	24 Maii		29
16			C.		24 Janu.	10	28 March	3	6	16		28
17			B.		6 Febru.	23	10 April	16	19	29		27
18			A. G.		29 Janu.	20	1	7	10	20		2 Decem.
19			F.		17 Febru.	6 March	21 April	27	30	9 June		1
1			E.		2 Febru.	19 Febru.	6	12	15	25		30 Nov.
2			D.		25 Janu.	11 Febru.	March 29	4	7	17 Maii		29
3			C. B.		14 Febru.	2 March	April 17	23	26	5 June		27
4			A.		5 *Febru.*	22 Febru.	9 April	15 *Maij*	18 Maii	28 Maii		3 *Decem.*
5			G.		21 *Janu.*	7	25 March	30 *April*	3	13		2
6			F.		10 *Febru.*	27	‡13 April	20 *Maii*	23	2 June		1
7			E. D.			19	5	11	14	24 Maii		29 *Nov.*
8			C.		21 *Janu.*	10 March	25	31	3 June	13 June		28
9			B.			23 Febru.	10		19 Maii	29 Maii		
10			A.			15	2		11	21		
11			G. F.			6 March	21		30	9 June		
12			E.			19 Febru.	6		15	25 Maii		
13			D.			11	29 March		7	17		
14			C.			3 March	18 April		27	6 June		
15			B. A.			16 Febru.	2		11	21 Maii		
16			G.			7	25 March		3	13		
17			F.			27	14 April		23	2 June		
18			E.			12	30 March		8	18 Maii		
19			D. C.			3 March	18 April		27	6 June		

* Pasch-day [S. L.] † Rogation week [1604] ‡ 14 April [S. L.]

1662 S. L. 1604				JANUARY HATH XXXI DAYS THE MOON HATH XXX.	Morning Prayer 1 Less.	Morning Prayer 2 Less.	Evening Prayer 1 Less.	Evening Prayer 2 Less.	Sun ris. fall. hour 7.12 4.48		Psalms	Morning Prayer 1 Less.	Morning Prayer 2 Less.	Evening Prayer 1 Less.	Evening Prayer 2 Less.	Sun ris. fall. hour 7.34 4.26		Psalms	Morning Prayer 1 Less.	Morning Prayer 2 Less.	Evening Prayer 1 Less.	Evening Prayer 2 Less.
				1662						1662						1662						
1	A	Kalend.	2	Circumcision of our [Lord	Gen. 1	Mat. 1	Gen. 2	Rom. 1	19	Circumcision	1	Gen. 17	Rom. 2	Deu. 10	Col. 2	19	Circumcision	1	Gen. 17	Rom. 2	Deu. 10	Col. 2
2	b	4 No.							8		2	Gen. 1	Mat. 1	Gen. 2	Rom. 1	8		2	Gen. 1	Mat. 1	Gen. 2	Rom. 1
3	c	3 No.	10		3	2	4	2			3	3	2	4	2			3	3	2	4	2
4	d	Pr. No.			5	3	6	3	16		4	5	3	6	3	16		4	5	3	6	3
5	e	Nonar	19		7	4	8	4			5	7	4	8	4			5	7	4	8	4
6	f	8 Id.	8	Epiphany of our [Lord	9	5	12	5		Epiphany	6	Is. 60	Lu. 3	Is. 49	Joh. 2		Epiphany	6	†Is. 9	Lu. 3	Is. 49	Joh. 2
7	g	7 Id.							13		7	Gen. 9	Mat. 5	Gen. 11	Rom. 5	13		7	Gen. 9	Mat. 5	Gen. 12	Rom. 5
8	A	6 Id.	16	Lucian, Pr. and Mar- [tyr	13	6	14	6	2	Lucian	8	12	6	13	6	2	Lucian	8	13	6	14	6
9	b	5 Id.	5		15	7	16	7			9	14	7	15	7			9	15	7	16	7
10	c	4 Id.			17	8	18	8	10		10	16	8	17	8	10		10	17	8	18	8
11	d	3 Id.	13		19	9	20	9		David King	11	18	9	19	9			11	19	9	20	9
12	e	Pr. Id.	2		21	10	22	10	18	Sol in Aquario	12	20	10	21	10	18	Sol in Aquario	12	21	10	22	10
13	f	Idus		Hilary, Bp. and Con- [fess.	23	11	24	11	7	Mango Bishop	13	22	11	23	11	7	Hilarii	13	23	11	24	11
14	g	19Kl Feb	10		25	12	26	12		Februarii	14	24	12	25	12		Februarii	14	25	12	26	12
15	A	18 Kl.			27	13	28	13	15		15	26	13	27	13	15		15	27	13	28	13
16	b	17 Kl.	18		29	14	30	14	4		16	28	14	29	14	4		16	29	14	30	14
17	c	16 Kl.	7	[M.	31	15	32	15			17	30	15	31	15			17	31	15	32	15
18	d	15 Kl.		Prisca, Rom. V. and	33	16	34	16	12	Prisca	18	32	16	33	16	12	Prisca	18	33	16	34	16
19	e	14 Kl.	15		35	17	37	1 Cor. 1	1		19	34	17	35	1 Cor. 1	1		19	35	17	37	1 Cor. 1
20	f	13 Kl.	4	Fabian, B. of R. & M.	38	18	39	2		Fabian	20	37	18	38	2		Fabian	20	38	18	39	2
21	g	12 Kl.		Agnes, Rom. V. & M.	40	19	41	3	9	Agnes	21	39	19	40	3	9	Agnes	21	40	19	41	3
22	A	11 Kl.	12	Vincent, Span. Deac.	42	20	43	4		Vincent	22	41	20	42	4		Vincent	22	42	20	43	4
23	b	10 Kl.	1	[and Martyr	44	21	45	5	17		23	43	21	44	5	17		23	44	21	45	5
24	c	9 Kl.			46	22	47	6	6	Fast	24	45	22	46	6	6		24	46	22	47	6
25	d	8 Kl.	9	Conversion of S. [Paul						Convers. Paul	25	Wis. 1	Act. 22	Wis. 2	Act. 26		Convers. Paul	25	Wis. 5	Act. 22	Wis. 6	Act. 26
26	e	7 Kl.			48	23	49	7	14		26	Gen. 47.	Mat. 23	Gen. 48	1 Cor. 7	14		26	Gen. 48	Mat. 23	Gen. 49	1 Cor. 7
27	f	6 Kl.	17		50	24	Exod. 1	8	3		27	49	24	50	8	3		27	50	24	Ex. 1	8
28	g	5 Kl.	6		Exod. 2	25	3	9			28	Exod. 1	25	Ex. 2	9			28	Ex. 2	25	3	9
29	A	4 Kl.			4	26	5	10	12		29	3	26	4	10	11		29	4	26	5	10
30	b	3 Kl.	13	K. Charles Martyr	*6	27	7	11	19		30	5	27	6	11	19		30	7	27	8	11
31	c	Pr. Kl.	3		8	28	9	12	7		31	7	28	8	12	7		30	9	28	10	12

[1] TO FIND EASTER FOR EVER.

The Golden Number.	A	B	C	D	E	F	G
I	April 9	10	11	12	6	7	8
II	March 26	27	28	29	30	31	April 1
III	April 16	17	18	19	20	14	15
IV	April 9	3	4	5	6	7	8
V	March 26	27	28	29	23	24	25
VI	April 16	17	11	12	13	14	15
VII	April 2	3	4	5	6	Mar. 31	April 1
VIII	April 23	24	25	19	20	21	22
IX	April 9	10	11	12	13	14	8
X	April 2	3	March 28	29	30	31	April 1
XI	April 16	17	18	19	20	21	22
XII	April 9	10	11	5	6	7	8
XIII	March 26	27	28	29	30	31	25
XIV	April 16	17	18	19	13	14	15
XV	April 2	3	4	5	6	7	8
XVI	March 26	27	28	22	23	24	25
XVII	April 16	10	11	12	13	14	15
XVIII	April 2	3	4	5	Mar. 30	31	April 1
XIX	April 23	24	18	19	20	21	22

¶ When ye have found the Sunday Letter in the uppermost Line, guide your eye downward from the same, till ye come right over against the Prime; and there is shewed both what month, and what day of the month Easter falleth that year.

But note, that the name of the month is set at the left hand, or else just with the Figure, and followeth out, as in other Tables by descent, but collateral.

[1] The Tables and Rules to find Easter, and the other moveable feasts, which are *now* prefixed to the Book of Common Prayer, were enacted by 24 George II. c. 23. (anno 1751). "Be it therefore further "enacted by the authority aforesaid, That the said feast of Easter, or any of the moveable feasts thereon "depending shall, from and after the second day of September [1751] be no longer kept or observed in "that part of Great Britain called England, or in any other the dominions or countries subject or belong-"ing to the crown of Great Britain, according to the said method of supputation now used, or the said "Table prefixed to the said book of common prayer; and that the said table, and also the column of "golden numbers, as they are now prefixed to the respective days of the month in the said calendar, shall "be left out of all future editions of the said book of common prayer; and that the said new calendar, "tables and rules, hereunto annexed, shall be prefixed to all such future editions of the said book, in the "room and stead thereof."

1550 1552 1540		JANUARY HATH XXXI DAYS.		Morning Prayer		Evening Prayer	
				Psalms			
				1 Less.	2 Less.	1 Less.	2 Less.
A	Kalend.	1	Circumcision	Gen. 17	Rom. 2	Deu. 10	Col. 2
b	4 No.	2		Gen. 1	Mat. 1	Gen. 2	Rom. 1
c	3 No.	3		3	2	4	2
d	Pr. No.	4		5	3	6	3
e	Nonas	5		7	4	8	4
f	8 Id.	6	Epiphany	Is. 60	Lu. 3	Is. 49	Joh. 2
g	7 Id.	7		Gen. 9	Mat. 5	Gen. 11	Rom. 5
A	6 Id.	8		12	6	13	6
b	5 Id.	9		14	7	15	7
c	4 Id.	10		16	8	17	8
d	3 Id.	11	Sol in Aquario	18	9	19	9
e	Pr. Id.	12		20	10	21	10
f	Idus	13		22	11	23	11
g	19 Kl.	14	Februarii	24	12	25	12
A	18 Kl.	15		26	13	27	13
b	17 Kl.	16		28	14	29	14
c	16 Kl.	17		30	15	31	15
d	15 Kl.	18		32	16	33	16
e	14 Kl.	19		34	17	35	1 Cor. 1
f	13 Kl.	20		36	18	37	2
g	12 Kl.	21		39	19	39	3
A	11 Kl.	22		40	20	41	4
b	10 Kl.	23		42	21	43	5
c	9 Kl.	24		44	22	45	6
d	8 Kl.	25	Conv. Paul	46	Act. 22	47	Act. 26
e	7 Kl.	26		48	Mat. 23	49	1 Cor. 7
f	6 Kl.	27		50	24	Ex. 1	8
g	5 Kl.	28		Ex. 2	25	3	9
A	4 Kl.	29		4	26	5	10
b	3 Kl.	30		6	27	7	11
c	Pr. Kl.	1		8	28	9	12

		JANUARY HATH XXXI DAYS.		Morning Prayer		Evening Prayer	
				Psalms			
				1 Less.	2 Less.	1 Less.	2 Less.
		3	Circumcision	1 Gen. 17	Rom. 2	Deut. 10	Col. 2
				2 Gen. 1	Mat. 1	Gen. 2	Rom. 1
		11		3 3	2	4	2
				4 5	3	6	3
		19		5 7	4	8	4
		8	Epiphany	6 Is. 60	Lu. 3	Is. 49	Joh. 2
				7 Gen. 9	Mat. 5	Gen. 11	Rom. 5
		16		8 12	6	13	6
		5		9 14	7	15	7
				10 16	8	17	8
		13	Sol in aqua.	11 18	9	19	9
		2		12 20	10	21	10
				13 22	11	23	11
		10	February	14 24	12	25	12
				15 26	13	27	13
		18	Term begin	16 28	14	29	14
		7		17 30	15	31	15
				18 32	16	33	16
		15		19 34	17	35	1 Cor. 1
		4		20 36	18	37	2
				21 39	19	39	3
		12		22 40	20	41	4
		1		23 42	21	43	5
				24 44	22	45	6
		9	Con. Paul	25 46	Act. 22	47	Act. 26
				26 48	Mat. 23	49	1 Cor. 7
		17		27 50	24	Ex. 1	8
		6		28 Ex. 2	25	3	9
				29 4	26	5	10
		13		30 6	27	7	11
		3		1 8	28	9	12

JANUARY.			Matins		Evensong	
January		Psalms				
			1 Less.	2 Less.	1 Less.	2 Less.
1	Circumci.	1	Gen. 17	Rom. 2	Deut. 10	Col. 2
2		2	Gen. 1	Mat. 1	Gen. 2	Rom. 1
3		3	3	2	4	2
4		4	5	3	6	3
5		5	7	4	8	4
6	Epiphani.	6	Is. 60	Lu. 3	Is. 49	Joh. 2
7		7	Gen. 9	Mat. 5	Gen. 11	Rom. 5
8		8	12	6	13	6
9		9	14	7	15	7
10		10	16	8	17	8
11		11	18	9	19	9
12		12	20	10	21	10
13		13	22	11	23	11
14		14	24	12	25	12
15		15	26	13	27	13
16		16	28	14	29	14
17		17	30	15	31	15
18		18	32	16	33	16
19		19	34	17	35	1 Cor. 1
20		20	36	18	37	2
21		21	38	19	39	3
22		22	40	20	41	4
23		23	42	21	43	5
24		24	44	22	45	6
25	Con. Pauli.	25	46	Act. 22	47	Act. 26
26		26	48	Mat. 23	49	1 Cor. 7
27		27	50	24	Ex. 1	8
28		28	Ex. 2	25	3	9
29		29	4	26	5	10
30		30	6	27	7	11
31		1	8	28	9	12

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FEBRUARY HATH XXVIII DAYS
THE MOON HATH XXX.

					Morning Prayer		Evening Prayer	
					1 Less.	2 Less.	1 Less.	2 Less.
1	d	Kalend.		Fast [the B. Virgin	Ex. 10	Mar. 1	Ex. 11	1 Cor. 13
2	e	4 No.	11	Purification of Mary		2		14
3	f	3 No.	19	Blasius an Armeni-	12	3	13	15
4	g	Pr. No.	8	[an B. & M.	14	4	15	16
5	A	Nonæ		Agatha a Sicilian	16	5	17	2 Cor. 1
6	b	8 Id.	16	[V. & M.	18	6	19	2
7	c	7 Id.	5		20	7	21	3
8	d	6 Id.			22	8	23	4
9	e	5 Id.	13		24	9	32	5
10	f	4 Id.	2		33	10	34	6
11	g	3 Id.			Lev. 18	11	Lev. 19	7
12	A	Pr. Id.	10		20	12	26	8
13	b	Idus			Num. 11	13	Num. 12	9
14	c	16 Kl. Mart.	18	Valentine, B. & [Mart.	13	14	14	10
15	d	15 Kl.	7		16	15	17	11
16	e	14 Kl.			20	16	21	12
17	f	13 Kl.	15		22	Lu. 1 to 39	23	13
18	g	12 Kl.	4		24	1. 39	25	Gal. 1
19	A	11 Kl.			27	2	30	2
20	b	10 Kl.	12		31	3	32	3
21	c	9 Kl.	1		35	4	36	4
22	d	8 Kl.			Deut. 1	5	Deut. 2	5
23	e	7 Kl.	9	Fast	3	6	4	6
24	f	6 Kl.		S. Matthias, Apost.		7		Eph. 1
25	g	5 Kl.	17	[& M.	5	8	6	2
26	A	4 Kl.	6		7	9	8	3
27	b	3 Kl.			9	10	10	4
28	c	Pr. Kl.	14		11	11	12	5
29					13	Mat. 7	14	Rom. 12

† Note that the 25 chapter of Leviticus must be read from verse 35.

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FEBRUARY HATH XXVIII DAYS
THE MOON XXX.

Sun {ris. / fall.} hour {7.14 / 4.46}		Psalms	Morning Prayer		Evening Prayer	
			1 Less.	2 Less.	1 Less.	2 Less.
	Fast	2	Ex. 9	Mar. 1	Ex. 10	1 Cor. 13
16	Purif. of B. Mary	3	Wis. 4	2	Wis. 6	14
5	Blasii	4	Ex. 11	3	Ex. 12	15
		5	13	4	14	16
13	Agathe	6	15	5	16	2 Cor. 1
2		7	17	6	18	2
		8	19	7	20	3
		9	21	8	22	4
		10	23	9	24	5
18		11	32	10	33	6
7	Sol in Piscibus	12	34	11	35	7
		13	40	12	* Lev. 9	8
15		14	Lev. 12	13	16	9
4	Valentine	15	18	14	19	10
	March	16	20	15	21	11
12		17	23	16	24	12
		18	†25	Lu. di. 1	26	13
	Colman	19	27	di. 1	Num. 5	Gal. 1
10		20	Num. 6	2	8	2
		21	9	3	10	3
17		22	11	4	12	4
6		23	13	5	14	5
	Fast	24	15	6	16	6
14	S. Matthias	25	17	7	20	Eph. 1
3		26	21	8	22	2
		27	23	9	24	3
6		28	25	10	27	4
		29	30	11	31	5

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FEBRUARY HATH XXVIII DAYS
THE MOON XXIX.

Sun {ris. / fall.} hour {7.15 / 4.46}		Psalms	Morning Prayer		Evening Prayer	
			1 Less.	2 Less.	1 Less.	2 Less.
	Fast	2	Ex. 11	Mar. 1	Ex. 12	1 Cor. 13
16	Purif. of Mary	3	Wis. 9	2	Wis. 12	14
5	Blasii	4	Ex. 13	3	Ex. 14	15
		5	15	4	16	16
13	Agathe	6	17	5	18	2 Cor. 1
2		7	19	6	20	2
		8	21	7	22	3
10		9	23	8	24	4
		10	32	9	33	5
18		11	34	10	Lev. 18	6
7	Sol in Piscib.	12	Lev. 19	11	20	7
		13	26	12	Num. 11	8
15		14	Num. 12	13	13	9
4	Valentine	15	14	14	16	10
	March	16	17	15	20	11
12		17	21	16	22	12
		18	23	Lu. di. 1	24	13
		19	25	di. 1	27	Gal. 1
10		20	30	2	31	2
		21	32	3	35	3
17		22	36	4	Deut. 1	4
6		23	Deut. 2	5	3	5
	Fast	24	4	6	5	6
14	S. Matthias	25	Wis. 19	7	Eccl. 1	Eph. 4
3		26	Deut. 6	8	Deut. 7	2
		27	8	9	9	3
6		28	10	10	11	4
		29	12	11	13	5

* Note that the 9 chapter of Leviticus must be read from verse 22, unless verse 23 be first read of Leviticus.

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1559 / 1552 / 1549		JANUARY HATH XXXI DAYS.		Morning Prayer		Evening Prayer	
				Psalms			
				1 Less.	2 Less.	1 Less.	2 Less.
A	Kalend.	1	Circumcision	Gen. 17	Rom. 2	Deu. 10	Col. 2
b	4 No.	2		Gen. 1	Mat. 1	Gen. 2	Rom. 1
c	3 No.	3		3	2	4	2
d	Pr. No.	4		5	3	6	3
e	Nonas	5		7	4	8	4
f	8 Id.	6	Epiphany	Is. 60	Lu. 3	Is. 49	Joh. 2
g	7 Id.	7		Gen. 9	Mat. 5	Gen. 11	Rom. 5
A	6 Id.	8		12	6	13	6
b	5 Id.	9		14	7	15	7
c	4 Id.	10		16	8	17	8
d	3 Id.	11	Sol in Aquario	18	9	19	9
e	Pr. Id.	12		20	10	21	10
f	Idus	13		22	11	23	11
g	19 Kl.	14	Februarii	24	12	25	12
A	18 Kl.	15		26	13	27	13
b	17 Kl.	16		28	14	29	14
c	16 Kl.	17		30	15	31	15
d	15 Kl.	18		32	16	33	16
e	14 Kl.	19		34	17	35	1 Cor. 1
f	13 Kl.	20		36	18	37	2
g	12 Kl.	21		39	19	39	3
A	11 Kl.	22		40	20	41	4
b	10 Kl.	23		42	21	43	5
c	9 Kl.	24		44	22	45	6
d	8 Kl.	25	Conv. Paul	46	Act. 22	47	Act. 26
e	7 Kl.	26		48	Mat. 23	49	1 Cor. 7
f	6 Kl.	27		50	24	Ex. 1	8
g	5 Kl.	28		Ex. 2	25	3	9
A	4 Kl.	29		4	26	5	10
b	3 Kl.	30		6	27	7	11
c	Pr. Kl.	1		8	28	9	12

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		JANUARY HATH XXXI DAYS.		Morning Prayer		Evening Prayer	
				Psalms			
				1 Less.	2 Less.	1 Less.	2 Less.
3	Circumcision	1		Gen. 17	Rom. 2	Deut. 10	Col. 2
		2		Gen. 1	Mat. 1	Gen. 2	Rom. 1
11		3		3	2	4	2
		4		5	3	6	3
19		5		7	4	8	4
8	Epiphany	6		Is. 60	Lu. 3	Is. 49	Joh. 2
		7		Gen. 9	Mat. 5	Gen. 11	Rom. 5
16		8		12	6	13	6
5		9		14	7	15	7
		10		16	8	17	8
13	Sol in aqua.	11		18	9	19	9
2		12		20	10	21	10
		13		22	11	23	11
10	February	14		24	12	25	12
		15		26	13	27	13
18	Term begin	16		28	14	29	14
7		17		30	15	31	15
		18		32	16	33	16
15		19		34	17	35	1 Cor. 1
4		20		36	18	37	2
		21		39	19	39	3
12		22		40	20	41	4
1		23		42	21	43	5
		24		44	22	45	6
9	Con. Paul	25		46	Act, 22	47	Act. 26
		26		48	Mat. 23	49	1 Cor. 7
17		27		50	24	Ex. 1	8
6		28		Ex. 2	25	3	9
		29		4	26	5	10
13		30		6	27	7	11
3		1		8	28	9	12

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	JANUARY.		Matins		Evensong	
January						
	Psalms					
			1 Less.	2 Less.	1 Less.	2 Less.
1	Circumci.	1	Gen. 17	Rom. 2	Deut. 10	Col. 2
2		2	Gen. 1	Mat. 1	Gen. 2	Rom. 1
3		3	3	2	4	2
4		4	5	3	6	3
5		5	7	4	8	4
6	Epiphani.	6	Is. 60	Lu. 3	Is. 49	Joh. 2
7		7	Gen. 9	Mat. 5	Gen. 11	Rom. 5
8		8	12	6	13	6
9		9	14	7	15	7
10		10	16	8	17	8
11		11	18	9	19	9
12		12	20	10	21	10
13		13	22	11	23	11
14		14	24	12	25	12
15		15	26	13	27	13
16		16	28	14	29	14
17		17	30	15	31	15
18		18	32	16	33	16
19		19	34	17	35	1 Cor. 1
20		20	36	18	37	2
21		21	38	19	39	3
22		22	40	20	41	4
23		23	42	21	43	5
24		24	44	22	45	6
25	Con. Pauli.	25	46	Act. 22	47	Act. 26
26		26	48	Mat. 23	49	1 Cor. 7
27		27	50	24	Ex. 1	8
28		28	Ex. 2	25	3	9
29		29	4	26	5	10
30		30	6	27	7	11
31		1	8	28	9	12

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FEBRUARY HATH XXVIII DAYS.

1559 1552 1549				Morning Prayer		Evening Prayer	
				Psalms			
				1 Less.	2 Less.	1 Less.	2 Less.
d	Kalend.	2		Ex. 10	Mar. 1	Ex. 11	1 Cor. 13
e	4 No.	3	Purif. Mary	12	2	13	14
f	3 No.	4		14	3	15	15
g	Pr. No.	5		16	4	17	16
A	Nonas	6		18	5	19	2 Cor. 1
b	8 Id.	7		20	6	21	2
c	7 Id.	8		22	7	23	3
d	6 Id.	9		24	8	32	4
e	5 Id.	10		33	9	34	5
f	4 Id.	11	Sol in Pisces	35	10	40	6
g	3 Id.	12		Lev. 18	11	Lev. 19	7
A	Pr. Id.	13		20	12	Num. 10	8
b	Idus	14		Num. 11	13	12	9
c	16 Kl.	15	March	13	14	14	10
d	15 Kl.	16		15	15	16	11
e	14 Kl.	17		17	16	18	12
f	13 Kl.	18		19	Lu. di. 1	20	13
g	12 Kl.	19		21	di. 1	22	Gal. 1
A	11 Kl.	20		23	2	24	2
b	10 Kl.	21		25	3	26	3
c	9 Kl.	22		27	4	28	4
d	8 Kl.	23		29	5	30	5
e	7 Kl.	24		31	6	32	6
f	6 Kl.	25	S. Matthias	33	7	34	Eph. 1
g	5 Kl.	26		35	8	36	2
A	4 Kl.	27		Deut. 1	9	Deut. 2	3
b	3 Kl.	28		3	10	4	4
c	Pr. Kl.	29		5	11	6	5

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FEBRUARY HATH XXVIII DAYS.

				Morning Prayer		Evening Prayer	
				Psalms			
				1 Less.	2 Less.	1 Less.	2 Less.
		2		Ex. 10	Mar. 1	Ex. 11	1 Cor. 13
		3	Puri. Mary	12	2	13	14
		4		14	3	15	15
		5		16	4	17	16
		6		18	5	19	2 Cor. 1
		7		20	6	21	2
		8		22	7	23	3
		9		24	8	32	4
		10		33	9	34	5
		11	Sol in Pisces.	35	10	40	6
		12		Lev. 18	11	Lev. 19	7
		13		20	12	Num. 10	8
		14		Num. 11	13	12	9
		15	March	13	14	14	10
		16		15	15	16	11
		17		17	16	18	12
		18		19	Lu. di. 1	20	13
		19		21	di. 1	22	Gal. 1
		20		23	2	24	2
		21		25	3	26	3
		22		27	4	28	4
		23		29	5	30	5
		24		31	6	32	6
		25	S. Matthias	33	7	34	Eph. 1
		26		35	8	36	2
		27		Deut. 1	9	Deut. 2	3
		28		3	10	4	4
		29		5	11	6	5

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FEBRUARY.

				Matins		Evensong	
February			Psalms				
				1 Less.	2 Less.	1 Less.	2 Less.
		1		2	Ex. 10	Mar. 1	Ex. 11	1 Cor. 13
		2	Puri. Mar.	3	12	2	13	14
		3		4	14	3	15	15
		4		5	16	4	17	16
		5		6	18	5	19	2 Cor. 1
		6		7	20	6	21	2
		7		8	22	7	23	3
		8		9	24	8	32	4
		9		10	33	9	34	5
		10		11	35	10	40	6
		11		12	Lev. 18	11	Lev. 19	7
		12		13	20	12	Num. 10	8
		13		14	Num. 11	13	12	9
		14		15	13	14	14	10
		15		16	15	15	16	11
		16		17	17	16	18	12
		17		18	19	Lu. di. 1	20	13
		18		19	21	di. 1	22	Gal. 1
		19		20	23	2	24	2
		20		21	25	3	26	3
		21		22	27	4	28	4
		22		23	29	5	30	5
		23		24	31	6	32	6
		24	Matthias	25	33	7	34	Eph. 1
		25		26	35	8	36	2
		26		27	Deut. 1	9	Deut. 2	3
		27		28	3	10	4	4
		28		29	5	11	6	5

MARCH HATH XXXI DAYS — THE MOON HATH XXX.

1662 S. L. 1604					Morning Prayer 1 Less.	Morning Prayer 2 Less.	Evening Prayer 1 Less.	Evening Prayer 2 Less.
1	d	Kalend.	3	David Abp. of Mene.	Deu. 15	Lu. 12	Deu. 16	Eph.
2	e	6 No.		Cedde or Chad, B.	17	13	18	Ph.
3	f	5 No.	11	[of Lit.	19	14	20	2
4	g	4 No.			21	15	22	3
5	A	3 No.	19		24	16	25	4
6	b	Pr. No.	8		26	17	27	Col. 1
7	c	Nonæ		Perpetua Mauritan.	28	18	29	2
8	d	8 Id.	16	[Mart.	30	19	31	3
9	e	7 Id.	5		32	20	33	4
10	f	6 Id.			34	21	Josh. 1	1 Th. 1
11	g	5 Id.	13		Josh. 2	22	3	2
12	A	4 Id.	2	Greg. M. R. of Rome,	4	23	5	3
13	b	3 Id.		[and C.	6	24	7	4
14	c	Pr. Id.	10		8	Joh. 1	9	5
15	d	Idus			10	2	23	2 Th. 1.
16	e	17 K. Apr	18		24	3	Jud. 1	2
17	f	16 Kl.	7		Jud. 2	4	3	3
18	g	15 Kl.		Edw. K. of the West	4	5	5	1 Tim. 1
19	A	14 Kl.	15	[Sax.	6	6	7	2. 3
20	b	13 Kl.	4		8	7	9	4
21	c	12 Kl.		Benedict Abbot.	10	8	11	5
22	d	11 Kl.	12		12	9	13	6
23	e	10 Kl.	1		14	10	15	2 Tim. 1
24	f	9 Kl.		Fast	16	11	17	2
25	g	8 Kl.	9	Annunciation of		12		3
26	A	7 Kl.		[Mary	18	13	19	4
27	b	6 Kl.	17		20	14	21	Tit. 1
28	c	5 Kl.	6		Ruth. 1	15	Ruth 2	2. 3
29	d	4 Kl.			3	16	4	Phile.
30	e	3 Kl.	14		1 Sam. 1	17	1 Sam. 2	Heb. 1
31	f	Pr. Kl.	3		3	18	4	2

MARCH HATH XXXI DAYS — THE MOON XXX.

Sun {ris. / fall.} hour {6.18 / 5.42}		Psalms	Morning Prayer 1 Less.	Morning Prayer 2 Less.	Evening Prayer 1 Less.	Evening Prayer 2 Less.
19	David	30	Num. 32	Lu. 12	Num. 35	Eph. 6
8	Cedde	1	36	13	Deut. 1	Ph. 1
		2	Deut. 2	14	3	2
16		3	4	15	5	3
5		4	6	16	7	4
		5	8	17	9	Col. 1
13	Perpetue	6	10	18	11	2
2		7	12	19	13	3
		8	15	20	16	4
10		9	17	21	18	1 Th. 1
	Const. 3 King.	10	19	22	20	2
18	Gregorie	11	21	23	22	3
7	Sol in Ariete	12	23	24	24	4
		13	25	Joh. 1	26	5
15		14	27	2	28	2 Th. 1
4	Aprilis	15	29	3	30	2
	Patrick	16	31	4	32	3
12	Cyril Bishop	17	33	5	34	1 Tim. 1
1		18	Jos. 1	6	Jos. 2	2. 3
	Cuthbert Bish.	19	3	7	4	4
9	Benedict	20	5	8	6	5
		21	7	9	8	6
17		22	9	10	10	2 Tim. 1
6	Fast	23	14	11	20	2
	Annun. of Marie	24	Eccl. 2	12	Eccl. 3	3
14		25	Jos. 22	13	Jos. 23	4
3	Init. Reg. Carol.	26	24	14	Jud. 1	Tit. 1
		27	Jud. 2	15	3	2. 3
11		28	4	16	5	Philem.
		29	6	17	7	Heb. 1
19		30	8	18	9	2

MARCH HATH XXXI DAYS — THE MOON XXX.

Sun {ris. / fall.} hour {6.18 / 5.42}		Psalms	Morning Prayer 1 Less.	Morning Prayer 2 Less.	Evening Prayer 1 Less.	Evening Prayer 2 Less.
19	David	30	Deut. 16	Lu. 12	Deut. 17	Eph. 6
8	Cedde	1	18	13	19	Ph. 1
		2	20	14	21	2
16		3	22	15	24	3
5		4	25	16	26	4
		5	27	17	28	Col. 1
13	Perpetue	6	29	18	30	2
2		7	31	19	32	3
		8	33	20	34	4
10		9	Jos. 1	21	Jos. 2	1 Th. 1
		10	3	22	4	2
18	Gregory	11	5	23	6	3
7	Sol in Ariete	12	7	24	8	4
		13	9	Joh. 1	10	5
15		14	23	2	24	2 Th. 1
4	Aprilis	15	Jud. 1	3	Jud. 2	2
		16	3	4	4	3
12	Edward	17	5	5	6	1 Tim. 1
1		18	7	6	8	2. 3
		19	9	7	10	4
9	Benedict	20	11	8	12	5
		21	13	9	14	6
17		22	15	10	16	2 Tim. 1
6	Init. reg. Jacobi.	23	17	11	18	2
	Annun. of Mary	24	Eccl. 2	12	Eccl. 3	3
14		25	Jud. 19	13	Jud. 20	4
3		26	21	14	Ruth 1.	Tit. 1
		27	Ruth 2	15	3	2. 3
11		28	4	16	1 Kings1	Philem.
		29	1 Kg. 2	17	3	Heb. 1
19		30	4	18	5	2

1559 / 1552 / 1549	MARCH HATH XXXI DAYS.			Morning Prayer		Evening Prayer	
				Psalms			
				1 Less.	2 Less.	1 Less.	2 Less.
d	Kalend.	30		Deut. 7	Lu. 12	Deut. 8	Eph. 6
e	6 No.	1		9	13	10	Ph. 1
f	5 No.	2		11	14	12	2
g	4 No.	3		13	15	14	3
A	3 No.	4		15	16	16	4
b	Pr. No.	5		17	17	18	Col. 1
c	Nonas	6		19	18	20	2
d	8 Id.	7		21	19	22	3
e	7 Id.	8		23	20	24	4
f	6 Id.	9		25	21	26	1 Th. 1
g	5 Id.	10	Equinoctium	27	22	28	2
A	4 Id.	11	Sol in ariete	29	23	30	3
b	3 Id.	12		31	24	32	4
c	Pr. Id.	13		33	Joh. 1	34	5
d	Idus	14		Jos. 1	2	Jos. 2	2 Th. 1
e	17 Kl.	15	Aprilis	3	3	*3	2
f	16 Kl.	16		4	4	4	3
g	15 Kl.	17		5	5	5	1 Tim. 1
A	14 Kl.	18		6	6	6	2. 3
b	13 Kl.	19		7	7	7	4
c	12 Kl.	20		8	8	8	5
d	11 Kl.	21		9	9	9	6
e	10 Kl.	22		10	10	11	2 Tim. 1
f	9 Kl.	23		12	11	20	2
g	8 Kl.	24	Annunciation	21	12	22	3
A	7 Kl.	25		23	13	24	4
b	6 Kl.	26		Jud. 1	14	Jud. 2	Tit. 1
c	5 Kl.	27		3	15	4	2. 3
d	4 Kl.	28		5	16	6	Philem.
e	3 Kl.	29		7	17	8	Heb. 1
f	Pr. Kl.	30		9	18	10	2

MARCH HATH XXXI DAYS.			Morning Prayer		Evening Prayer	
			Psalms			
			1 Less.	2 Less.	1 Less.	2 Less.
3		30	Deut. 7	Lu. 12	Deut. 8	Eph. 6
		1	9	13	10	Ph. 1
11		2	11	14	12	2
		3	13	15	14	3
19		4	15	16	16	4
8		5	17	17	18	Col. 1
		6	19	18	20	2
16		7	21	19	22	3
5		8	23	20	24	4
		9	25	21	26	1 Th. 1
13	Equinoctium	10	27	22	28	2
2	Sol in aries	11	29	23	30	3
		12	31	24	32	4
10		13	33	Joh. 1	34	5
		14	Jos. 1	2	Jos. 2	2 Th. 1
18	Aprilis	15	3	3	*3	2
7		16	4	4	4	3
		17	5	5	5	1 Tim. 1
15		18	6	6	6	2. 3
4		19	7	7	7	4
		20	8	8	8	5
12		21	9	9	9	6
1		22	10	10	11	2 Tim. 1
		23	12	11	20	2
9	Annun. of Ma.	24	21	12	22	3
		25	23	13	24	4
17		26	Jud. 1	14	Jud. 2	Tit. 1
6		27	3	15	4	2. 3
		28	5	16	6	Phile. 1
14		29	7	17	8	Heb. 1
3		30	9	18	10	2

MARCH.			Matins		Evensong	
March						
	Psalms					
			1 Less.	2 Less.	1 Less.	2 Less.
1		30	Deut. 7	Lu. 12	Deut. 8	Eph. 6
2		1	9	13	10	Ph. 1
3		2	11	14	12	2
4		3	13	15	14	3
5		4	15	16	16	4
6		5	17	17	18	Col. 1
7		6	19	18	20	2
8		7	21	19	22	3
9		8	23	20	24	4
10		9	25	21	26	1 Th. 1
11		10	27	22	28	2
12		11	29	23	30	3
13		12	31	24	32	4
14		13	33	Joh. 1	34	5
15		14	Jos. 1	2	Jos. 2	2 Th. 1
16		15	3	3	4	2
17		16	5	4	6	3
18		17	7	5	8	1 Tim. 1
19		18	9	6	10	2. 3
20		19	11	7	12	4
21		20	13	8	14	5
22		21	15	9	16	6
23		22	17	10	18	2 Tim. 1
24		23	19	11	20	2
25	Annuncia.	24	21	12	22	3
26		25	23	13	24	4
27		26	Jud. 1	14	Jud. 2	Tit. 1
28		27	3	15	4	2. 3
29		28	5	16	6	Phile. 1
30		29	7	17	8	Heb. 1
31		30	9	18	10	2

* *sic* [1559. 1552]

1662 S. L. 1604 — APRIL HATH XXX DAYS, THE MOON HATH XXIX.

					Morning Prayer		Evening Prayer	
					1 Less.	2 Less.	1 Less.	2 Less.
1	g	Kalend.			1 Sam. 5	Joh. 19	1 Sam. 6	Heb. 3
2	A	4 No.	11	[chester	7	20	8	4
3	b	3 No.		Richard B. of Chi-	9	21	10	5
4	c	Pr. No.	19	Ambrose Bp. of Mi-	11	Acts 1	12	6
5	d	Nonæ	8	[lan	13	2	14	7
6	e	8 Id.	16		15	3	16	8
7	f	7 Id.	5		17	4	18	9
8	g	6 Id.			19	5	20	10
9	A	5 Id.	13		21	6	22	11
10	b	4 Id.	2		23	7	24	12
11	c	3 Id.			25	8	26	13
12	d	Pr. Id.	10		27	9	28	Jam. 1
13	e	Idus			29	10	30	2
14	f	18Kl Maii	18		31	11	2 Sa. 1	3
15	g	17 Kl.	7		2 Sa. 2	12	3	4
16	A	16 Kl.			4	13	5	5
17	b	15 Kl.	15		6	14	7	1 Pet. 1
18	c	14 Kl.	4		8	15	9	2
19	d	13 Kl.		Alphege, Abp. of	10	16	11	3
20	e	12 Kl.	12	[Cant.	12	17	13	4
21	f	11 Kl.	1		14	18	15	5
22	g	10 Kl.			16	19	17	2 Pet. 1
23	A	9 Kl.	9	S. George, Mart.	18	20	19	2
24	b	8 Kl.			20	21	21	3
25	c	7 Kl.	17	S. Mark Ev. and M.		22		1 Joh. 1
26	d	6 Kl.	6		22	23	23	2
27	e	5 Kl.			24	24	1 Kg. 1	3
28	f	4 Kl.	14		1 Kg. 2	25	3	4
29	g	3 Kl.	3		4	26	5	5
30	A	Pr. Kl.			6	27	7	2. 3 Joh.

APRIL HATH XXX DAYS, THE MOON XXIX.

Sun {ris. / fall.} hour {5. 15 / 6. 45}		Psalms	Morning Prayer 1 Less.	Morning Prayer 2 Less.	Evening Prayer 1 Less.	Evening Prayer 2 Less.
8	Gilbert Bp.	1	Jud. 10	Joh. 19	Jud. 11	Heb. 3
16		2	12	20	13	4
5	Richard	3	14	21	15	5
	Ambrose	4	16	Acts 1	17	6
13		5	18	2	19	7
2		6	20	3	21	8
		7	Ruth 1	4	Ru th 2	9
		8	3	5	4	10
10		9	1 Sa. 1	6	1 Sa. 2	11
18		10	3	7	4	12
7	Sol in Tauro	11	5	8	6	13
		12	7	9	8	Jam. 1
15		13	9	10	10	2
4	Maii	14	11	11	12	3
		15	13	12	14	4
12		16	15	13	16	5
1		17	17	14	18	1 Pet. 1
		18	19	15	20	2
9	Alphege	19	21	16	22	3
	Serf Bishop	20	23	17	24	4
17		21	25	18	26	5
6		22	27	19	28	2 Pet. 1
	S. George	23	29	20	30	2
14		24	31	21	2 Sa. 1	3
3	Mark Evangelist	25	Eccl. 4.	22	Eccl. 5	1 Joh. 1
		26	2 Sa. 2	23	2 Sa. 3.	2
11		27	4	24	5	3
		28	6	25	7	4
19		29	8	26	9	5
8		30	10	27	11	2. 3 Joh.

APRIL HATH XXX DAYS, THE MOON XXIX.

Sun {ris. / fall.} hour {5. 15 / 6. 45}		Psalms	Morning Prayer 1 Less.	Morning Prayer 2 Less.	Evening Prayer 1 Less.	Evening Prayer 2 Less.
8		1	1 Kg. 6	Joh. 19	1 Kg. 7	Heb. 3
16		2	8	20	9	4
5	Richard	3	10	21	11	5
	Ambrose	4	12	Acts 1	13	6
13		5	14	2	15	7
2		6	16	3	17	8
		7	18	4	19	9
		8	20	5	21	10
10		9	22	6	23	11
18		10	24	7	25	12
7	Sol in Tauro	11	26	8	27	13
		12	28	9	29	Jam. 1
15		13	30	10	31	2
4	Maii	14	2 Kg. 1	11	2 Kg. 2	3
		15	3	12	4	4
12		16	5	13	6	5
1		17	7	14	8	1 Pet. 1
		18	9	15	10	2
9	Alphege	19	11	16	12	3
		20	13	17	14	4
17		21	15	18	16	5
6		22	17	19	18	2 Pet. 1
	S. George	23	19	20	20	2
14		24	21	21	22	3
3	Mark Evang.	25	Eccl. 4	22	Eccl. 5	1 Joh. 1
		26	2 Kg. 23	23	2 Kg. 24	2
11		27	3 Kg. 1	24	3 Kg. 2	3
		28	3	25	4	4
19		29	5	26	6	5
8		30	7	27	8	2. 3 Joh.

1889 / 1892 / 1949		APRIL HATH XXX DAYS.							APRIL HATH XXX DAYS.							APRIL.						
				Morning Prayer		Evening Prayer					Morning Prayer			Evening Prayer		April			Matins		Evensong	
				Psalms							Psalms						Psalms					
				1 Less.	2 Less.	1 Less.	2 Less.				1 Less.	2 Less.	1 Less.	2 Less.					1 Less.	2 Less.	1 Less.	2 Less.
g	Kalend.	1		Judic. 11	Joh. 19	Judic. 12	Heb. 3			1	Judic. 11	Joh. 19	Judic. 12	Heb. 3	1		1	Judi. 11	Joh. 19	Judi. 12	Heb. 3
A	4 No.	2		13	20	14	4	11		2	13	20	14	4	2		2	13	20	14	4
b	3 No.	3		15	21	16	5			3	15	21	16	5	3		3	15	21	16	5
c	Pr. Id.	4		17	Acts 1	18	6	19		4	17	Acts 1	18	6	4		4	17	Acts 1	18	6
d	Nonas	5		19	2	20	7	8		5	19	2	20	7	5		5	19	2	20	7
e	8 Id.	6		21	3	Ruth 1	8	16		6	21	3	Ruth 1	8	6		6	21	3	Ruth 1	8
f	7 Id.	7		Ruth 2	4	3	9	5		7	Ruth 2	4	3	9	7		7	Ruth 2	4	3	9
g	6 Id.	8		4	5	1 Reg. 1	10			8	4	5	1 Reg. 1	10	8		8	4	5	1 Reg. 1	10
A	5 Id.	9		1 Reg. 2	6	3	11	13		9	1 Reg. 2	6	3	11	9		9	1 Reg. 2	6	3	11
b	4 Id.	10		4	7	5	12	2		10	4	7	5	12	10		10	4	7	5	12
c	3 Id.	11		6	8	7	13			11	6	8	7	13	11		11	6	8	7	13
d	Pr. Id.	12	Sol in Tauro	8	9	9	Jacob. 1	10	Sol in tau.	12	8	9	9	Jac. 1	12		12	8	9	9	Jac. 1
e	Idus	13		10	10	11	2			13	10	10	11	2	13		13	10	10	11	2
f	18 Kl. Mail	14	Mail	12	11	13	3	18	Mail	14	12	11	13	3	14		14	12	11	13	3
g	17 Kl.	15		14	12	15	4	7		15	14	12	15	4	15		15	14	12	15	4
A	16 Kl.	16		16	13	17	5			16	16	13	17	5	16		16	16	13	17	5
b	15 Kl.	17		18	14	19	1 Pet. 1	15		17	18	14	19	1 Pet. 1	17		17	18	14	19	1 Pet. 1
c	14 Kl.	18		20	15	21	2	4		18	20	15	21	2	18		18	20	15	21	2
d	13 Kl.	19		22	16	23	3			19	22	16	23	3	19		19	22	16	23	3
e	12 Kl.	20		24	17	25	4	12		20	24	17	25	4	20		20	24	17	25	4
f	11 Kl.	21		26	18	27	5	1		21	26	18	27	5	21		21	26	18	27	5
g	10 Kl.	22		28	19	29	2 Pet. 1			22	28	19	29	2 Pet. 1	22		22	28	19	29	2 Pet. 1
A	9 Kl.	23	S. George	30	20	31	2	9	S. George	23	30	20	31	2	23		23	30	20	31	2
b	8 Kl.	24		2 Reg. 1	21	2 Reg. 2	3			24	2 Reg. 1	21	2 Reg. 2	3	24		24	2 Reg. 1	21	2 Reg. 2	3
c	7 Kl.	25	Mark Evan.	3	22	4	1 Joh. 1	17	Mark Evan.	25	3	22	4	1 Joh. 1	25	Mar. Evan.	25	3	22	4	1 Joh. 1
d	6 Kl.	26		5	23	6	2	6		26	5	23	6	2	26		26	5	23	6	2
e	5 Kl.	27		7	24	8	3			27	7	24	8	3	27		27	7	24	8	3
f	4 Kl.	28		9	25	10	4	14		28	9	25	10	4	28		28	9	25	10	4
g	3 Kl.	29		11	26	12	5	3		29	11	26	12	5	29		29	11	26	12	5
A	Pr. Kl.	30		13	27	14	2. 3. Joh.			30	13	27	14	2. 3. Joh.	30		30	13	27	14	2. 3. Joh.

1662 S. L. 1604			MAY HATH XXXI DAYS THE MOON HATH XXX.	Morning Prayer 1 Less.	Morning Prayer 2 Less.	Evening Prayer 1 Less.	Evening Prayer 2 Less.
1	b	Kalend.	2 S. Philip & S. Ja.				Jude
2	c	6 No.	[cob. Ap. & M.	1 Kg. 8	Act. 28	1 Kg. 9	Ro. 1
3	d	5 No.	19 Inv. of the Cross	10	Mat. 1	11	2
4	e	4 No.	8	12	2	13	3
5	f	3 No.		14	3	15	4
6	g	Pr. No.	16 S. John Evang. ante	16	4	17	5
7	A	Nonæ	5 [Port. Lat.	18	5	19	6
8	b	8 Id.		20	6	21	7
9	c	7 Id.	13	22	7	2 Kg. 1	8
10	d	6 Id.	2	2 Kg. 2	8	3	9
11	e	5 Id.		4	9	5	10
12	f	4 Id.	10	6	10	7	11
13	g	3 Id.		8	11	9	12
14	A	Pr. Id.	18	10	12	11	13
15	b	Idus	7	12	13	13	14
16	c	17Kl.Jun		14	14	15	15
17	d	16 Kl.	15	16	15	17	16
18	e	15 Kl.	4	18	16	19	1 Cor. 1
19	f	14 Kl.	Dunstan, Abp. of	20	17	21	2
20	g	13 Kl.	12 [Cant.	22	18	23	3
21	A	12 Kl.	1	24	19	25	4
22	b	11 Kl.		Ezra 1	20	Ezra 3	5
23	c	10 Kl.	9	4	21	5	6
24	d	9 Kl.		6	22	7	7
25	e	8 Kl.	17 [of Cant.	9	23	Neh. 1	8
26	f	7 Kl.	6 Augustin, first Abp.	Neh. 2	24	4	9
27	g	6 Kl.	Ven. Bede, Presbyter	5	25	6	10
28	A	5 Kl.	14	8	26	9	11
29	b	4 Kl.	3 Charles II. Nat. &	10	27	13	12
30	c	3 Kl.	[Ret.	Esth. 1	28	Esth. 2	13
31	d	Pr. Kl.	11	3	Mar. 1	4	14

	MAY HATH XXXI DAYS THE MOON XXX.	Sun {ris. / fall.} hour {4.36 / 7.24}	Psalms	Morning Prayer 1 Less.	Morning Prayer 2 Less.	Evening Prayer 1 Less.	Evening Prayer 2 Less.
		Philip & Jacob	1	Eccl. 7	Acts 8	Eccl. 9	Jude
16			2	2 Sa. 12	28	2 Sa. 13	Ro. 1
5	Inv. of the Cross	Inv. of the Cross	3	14	Mat. 1	15	2
			4	16	2	17	3
13			5	18	3	19	4
2	John Evang.	John Evang.	6	20	4	21	5
			7	22	5	23	6
10			8	24	6	1 Kg. 1	7
18			9	1 Kg. 2	7	3	8
7			10	4	8	5	9
			11	6	9	7	10
		Sol in Gemini	12	8	10	9	11
15			13	10	11	11	12
4			14	12	12	13	13
			15	14	13	15	14
12	Junii	Junii	16	16	14	17	15
1			17	18	15	19	16
			18	20	16	21	1 Cor. 1
9	Dunstane	Dunstane	19	22	17	2 Kg. 1	2
			20	2 Kg. 2	18	3	3
17			21	4	19	5	4
6			22	6	20	7	5
			23	8	21	9	6
14			24	10	22	11	7
3			25	12	23	13	8
		Augustine	26	14	24	15	9
11			27	16	25	17	10
			28	18	26	19	11
19			29	20	27	21	12
8			30	22	28	23	13
16			31	24	Mar. 1	25	14

	MAY HATH XXXI DAYS THE MOON XXX.	Sun {ris. / fall.} hour {4.36 / 7.24}	Psalms	Morning Prayer 1 Less.	Morning Prayer 2 Less.	Evening Prayer 1 Less.	Evening Prayer 2 Less.
		Philip & Jacob	1	Eccl. 7	Acts 8	Eccl. 9	Jude 1
16			2	3 King. 9	28	3King.10	Ro. 1
5	Inv. of the Cross	Inv. of the Cross	3	11	Mat. 1	12	2
			4	13	2	14	3
13			5	15	3	16	4
2	John Evang.	John Evang.	6	17	4	18	5
			7	19	5	20	6
10			8	21	6	22	7
18			9	4 Kg. 1	7	4 Kg. 2	8
7			10	3	8	4	9
			11	5	9	6	10
		Sol in Gemini	12	7	10	8	11
15			13	9	11	10	12
4			14	11	12	12	13
			15	13	13	14	14
12	Junii	Junii	16	15	14	16	15
1			17	17	15	18	16
			18	19	16	20	1 Cor. 1
9	Dunstane	Dunstane	19	21	17	22	2
			20	23	18	24	3
17			21	25	19	1 Esd. 2	4
6			22	1 Esdr. 3	20	4	5
			23	5	21	6	6
14			24	7	22	9	7
3			25	2 Esd. 1	23	2 Esd. 2	8
	Augustine	Augustine	26	4	24	5	9
11			27	6	25	8	10
			28	9	26	10	11
19			29	13	27	Esth. 1	12
8			30	Est. 2	28	3	13
16			30	4	Mar. 1	5	14

1559 1552 1549		MAY HATH XXXI DAYS.		Morning Prayer		Evening Prayer	
				Psalms			
				1 Less.	2 Less.	1 Less.	2 Less.
b	Kalend.	1	Phil. and Ja.	2 Reg. 15	Act. 8	2 Reg. 16	Judas 1
c	6 No.	2		7	28	18	Ro. 1
d	5 No.	3		19	Mat. 1	20	2
e	4 No.	4		21	2	22	3
f	3 No.	5		23	3	24	4
g	Pr. No.	6		3 Reg. 1	4	3 Reg. 1	5
A	Nonas	7		2	5	2	6
b	8 Id.	8		3	6	4	7
c	7 Id.	9		5	7	9	8
d	6 Id.	10		9	8	10	9
e	5 Id.	11	Sol in gemi.	11	9	12	10
f	4 Id.	12		13	10	14	11
g	3 Id.	13		15	11	16	12
A	Pr. Id.	14		17	12	18	13
b	Idus	15		19	13	20	14
c	17 Kl.	16	Junii	21	14	22	15
d	16 Kl.	17		4 Reg. 1	15	4 Reg. 2	16
e	15 Kl.	18		3	16	3	1 Cor. 1
f	14 Kl.	19		5	17	6	2
g	13 Kl.	20		7	18	8	3
A	12 Kl.	21		9	19	10	4
b	11 Kl.	22		11	20	12	5
c	10 Kl.	23		13	21	14	6
d	9 Kl.	24		22	22	16	7
e	8 Kl.	25		17	23	18	8
f	7 Kl.	26		19	24	20	9
g	6 Kl.	27		21	25	22	10
A	5 Kl.	28		23	26	24	11
b	4 Kl.	29		25	27	1 Esd. 1	12
c	3 Kl.	30		1 Esd. 2	28	3	13
d	Pr. Kl.	31		4	Mar. 1	5	14

	MAY HATH XXXI DAYS.		Morning Prayer		Evening Prayer	
			Psalms			
			1 Less.	2 Less.	1 Less.	2 Less.
11	Philip & Jac.	1	2 Reg. 15	Act. 8	2 Reg. 16	Judas 1
		2	17	28	18	Ro. 1
19		3	19	Mat. 1	20	2
8		4	21	2	22	3
		5	23	3	24	4
16		6	3 Reg. 1	4	3 Reg. 1	5
5		7	2	5	2	6
		8	3	6	4	7
13		9	5	7	9	8
2		10	9	8	10	9
	Sol in Gem.	11	11	9	12	10
10		12	13	10	14	11
		13	15	11	16	12
18		14	17	12	18	13
7		15	19	13	20	14
	Junii	16	21	14	22	15
15		17	4 Reg. 1	15	4 Reg. 2	16
4		18	3	16	4	1 Cor. 1
		19	5	17	6	2
12		20	7	18	8	3
1		21	9	19	10	4
		22	11	20	12	5
9		23	13	21	14	6
		24	15	22	16	7
17		25	17	23	18	8
6		26	19	24	20	9
		27	21	25	22	10
14		28	23	26	24	11
3		29	25	27	1 Esd. 1	12
		30	1 Esd. 1	28	1 Esd. 2	13
11		31	3	Mar. 1	4	14

	MAY.		Matins		Evensong	
	May					
	Psalms					
			1 Less.	2 Less.	1 Less.	2 Less.
1	Phil. & Ja.	1	2 Re. 15	Act. 8	2 Re. 16	Judas 1
2		2	17	28	18	Ro. 1
3		3	19	Mat. 1	20	2
4		4	21	2	22	3
5		5	23	3	24	4
6		6	3 Reg. 1	4	3 Re. 2	5
7		7	3	5	4	6
8		8	5	6	6	7
9		9	7	7	8	8
10		10	9	8	10	9
11		11	11	9	12	10
12		12	13	10	14	11
13		13	15	11	16	12
14		14	17	12	18	13
15		15	19	13	20	14
16		16	21	14	22	15
17		17	4 Reg. 1	15	4 Re. 2	16
18		18	3	16	4	1 Cor. 1
19		19	5	17	6	2
20		20	7	18	8	3
21		21	9	19	10	4
22		22	11	20	12	5
23		23	13	21	14	6
24		24	15	22	16	7
25		25	17	23	18	8
26		26	19	24	20	9
27		27	21	25	22	10
28		28	23	26	24	11
29		29	25	27	1 Esd. 1	12
30		30	1 Esd. 2	28	3	13
31		30	4	Mar. 1	5	14

JUNE HATH XXX DAYS
THE MOON HATH XXIX.

1662 S. L. 1604					Morning Prayer 1 Less.	Morning Prayer 2 Less.	Evening Prayer 1 Less.	Evening Prayer 2 Less.
1	e	Kalend.		Nicomede, Ro. Pr.	Esth. 5	Mar. 2	Esth. 6	1 Cor. 15
2	f	4 No.	19	[& M.	7	3	8	16
3	g	3 No.	8		9	4	Job 1	2 Cor. 1
4	A	Pr. No.	16		Job 2	5	3	2
5	b	Nones	5	Boniface, B. of	4	6	5	3
6	c	8 Id.		[Mentz & M.	6	7	7	4
7	d	7 Id.	13		8	8	9	5
8	e	6 Id.	2		10	9	11	6
9	f	5 Id.			12	10	13	7
10	g	4 Id.	10		14	11	15	8
11	A	3 Id.		S. Barnabas, Ap. &				
12	b	Pr. Id.	18	[M.	16	12	17. 18	9
13	c	Idus	7		19	13	20	10
14	d	18 Kl.			21	14	22	11
15	e	17 Kl.	15		23	15	24. 25	12
16	f	16 Kl.	4		26. 27	16	28	13
17	g	15 Kl.		S. Alban Martyr	29	Lu. 1	30	Gal. 1
18	A	14 Kl.	12		31	2	32	2
19	b	13 Kl.	1		33	3	34	3
20	c	12 Kl.		Transl. of Edw. K.	35	4	36	4
21	d	11 Kl.	9	[of the W. Sax.	37	5	38	5
22	e	10 Kl.			39	6	40	6
23	f	9 Kl.	17	Fast	41	7	42	Eph. 1
24	g	8 Kl.	6	Nat. of S. John Bap-				
25	A	7 Kl.		[tist	Prov. 1	8	Prov. 2	2
26	b	6 Kl.	14		3	9	4	3
27	c	5 Kl.	3		5	10	6	4
28	d	4 Kl.		Fast	7	11	8	5
29	e	3 Kl.	11	S. Peter, Ap. & M.				
30	f	Pr. Kl.			9	12	10	6

JUNE HATH XXX DAYS
THE MOON XXIX.

Sun {ris. / fall.} hour {3.34 / 8.26}		Psalms	Morning Prayer 1 Less.	Morning Prayer 2 Less.	Evening Prayer 1 Less.	Evening Prayer 2 Less.
		1	Ezra 1	Mar. 2	Ezra 3	1 Cor. 15
		2	4	3	5	16
13	Nichomede	3	6	4	8	2 Cor. 1
2		4	9	5	10	2
	Boniface	5	Neh. 1	6	Neh. 2	3
10		6	4	7	5	4
18		7	6	8	8	5
7		8	9	9	10	6
	Columba.	9	13	10	Est. 1	7
		10	Est. 2	11	3	8
15	Barnabe Apost.	11	4	Acts 4	5	Act. 15
4	Sol in Cancro	12	6	Mar. 12	7	2 Cor. 9
	Solstit. æstiv.	13	8	13	9. 10	10
12	Julii	14	Job 1	14	Job 2	11
		15	3	15	4	12
		16	5	16	6	13
9		17	7	Lu. 1	8	Gal. 1
	Coron. Reg. Car.	18	9	2	10	2
17		19	11	3	12	3
6	Edward	20	13	4	14	4
		21	15	5	16	5
14		22	17	6	18	6
3	Fast	23	19	7	20	Eph. 1
	John Baptist	24	Mal. 3	Mat. 3	Mal. 4	Mat. 14
11		25	Job 21	Lu. 8	Job 22	Eph. 2
		26	23	9	24	3
19		27	25	10	26	4
	Fast	28	27	11	28	5
8	S. Peter Apost.	29	29	Act. 3	30	Act. 4
16		30	31	Lu. 12	32	Eph. 6

JUNE HATH XXX DAYS
THE MOON XXIX.

Sun {ris. / fall.} hour {3.34 / 8.26}		Psalms	Morning Prayer 1 Less.	Morning Prayer 2 Less.	Evening Prayer 1 Less.	Evening Prayer 2 Less.
		1	Est. 6	Mar. 2	Est. 7	1 Cor. 15
		2	8	3	9	16
13	Nichomede	3	Job 1	4	Job 2	2 Cor. 1
2		4	3	5	4	2
	Boniface	5	5	6	6	3
10		6	7	7	8	4
18		7	9	8	10	5
7		8	11	9	12	6
		9	13	10	14	7
		10	15	11	16	8
15	Barnabe	11	Eccl. 10	Act. 14	Eccl. 12	Act. 15
4	Sol in Cancro	12	Job 17. 18	Mar. 12	Job 19	2 Cor. 9
	Solst. æstivum	13	20	13	21	10
12	Julii	14	22	14	23	11
1		15	24. 25	15	26. 27	12
		16	28	16	29	13
9		17	30	Lu. 1	31	Gal. 1
		18	32	2	33	2
17	Nat. of K. James	19	34	3	35	3
6	Edward	20	36	4	37	4
		21	38	5	39	5
14		22	40	6	41	6
3	Fast	23	42	7	Prov. 1	Eph. 1
	John Baptist	24	Mal. 3	Mat. 3	Mal. 4	Mat. 14
11		25	Prov. 2	Lu. 8	Prov. 3	Eph. 2
		26	4	9	5	3
19		27	6	10	7	4
	Fast	28	8	11	9	5
7	S. Peter Apost.	29	Eccl. 15	Act. 3	Eccl. 19	Act. 4
16		30	Prov. 10	Lu. 12	Prov. 11	Eph. 6

1559 | 1552 | 1549

1559 1552 1549		JUNE HATH XXX DAYS.		Morning Prayer Psalms 1 Less.	Morning Prayer Psalms 2 Less.	Evening Prayer 1 Less.	Evening Prayer 2 Less.
e	Kalend.	1		1 Esd. 6	Mar. 2	1 Esd. 7	1 Cor. 15
f	4 No.	2		8	3	9	16
g	3 No.	3		10	4	2 Esd. 1	2 Cor. 1
A	Pr. No.	4		2 Esd. 2	5	3	2
b	Nonas	5		4	6	5	3
c	8 Id.	6		6	7	7	4
d	7 Id.	7		8	8	9	5
e	6 Id.	8		10	9	11	6
f	5 Id.	9		12	10	13	7
g	4 Id.	10		Hest. 1	11	Hest. 2	8
A	3 Id.	11	Barnabe Ap.	3	Act. 14	4	Act. 15
b	Pr. Id.	12		5	Mar. 12	6	2 Cor. 9
c	Idus	13	Sol in Ca.	7	13	8	10
d	18 Kl.	14	Julii	9	14	Job. 1	11
e	17 Kl.	15		Job. 2	15	3	12
f	16 Kl.	16		4	16	5	13
g	15 Kl.	17	Term begin	6	Lu. 1	7	Gal. 1
A	14 Kl.	18		8	2	9	2
b	13 Kl.	19		10	3	11	3
c	12 Kl.	20		12	4	13	4
d	11 Kl.	21		14	5	15	5
e	10 Kl.	22		16	6	17. 18	6
f	9 Kl.	23		19	7	20	Eph. 1
g	8 Kl.	24	John Baptist	Mal. 3	Mat. 3	Mal. 4	Mat. 14
A	7 Kl.	25		Job. 21	Lu. 8	Job. 22	Eph. 2
b	6 Kl.	26		23	9	24. 25	3
c	5 Kl.	27		26. 27	10	28	4
d	4 Kl.	28		29	11	30	5
e	3 Kl.	29	S. Peter Ap.	31	Act. 3	32	Act. 4
f	Pr. Kl.	30		33	Lu. 12	34	Eph. 6

		JUNE HATH XXX DAYS.		Morning Prayer Psalms 1 Less.	Morning Prayer Psalms 2 Less.	Evening Prayer 1 Less.	Evening Prayer 2 Less.
		1		1 Esd. 4	Mar. 2	1 Esd. 5	1 Cor. 15
19		2		6	3	6	16
8		3		7	4	7	2 Cor. 1
15		4		8	5	8	2
5		5		9	6	10	3
		6		2 Esd. 1	7	3	4
4		7		4	8	5	5
2		8		6	9	8	6
		9		9	10	13	7
10		10		Hest. 1	11	Hest. 2	8
		11		3	Act. 14	4	Act. 15
18		12		5	Mar. 12	6	2 Cor. 9
7	Sol in Can.	13		7	13	8	10
	Julij	14		9	14	Job. 1	11
15		15		Job. 2	15	3	12
4		16		4	16	5	13
	Term begins	17		6	Lu. 1	7	Gal. 1
12		18		8	2	9	2
1		19		10	3	11	3
9		20		12	4	13	4
		21		14	5	15	5
17		22		16	6	17. 18	6
6		23		19	7	20	Eph. 1
	John Baptist	24		Mal. 3	Mat. 3	Mal. 4	Mat. 14
14		25		Job. 21	Lu. 8	Job. 22	Eph. 2
3		26		23	9	24. 25	3
		27		26. 27	10	28	4
11		28		29	11	30	5
	S. Peter Apo.	29		31	Act. 3	32	Act. 4
		30		33	Lu. 12	34	Eph. 6

		JUNE.		Matins 1 Less.	Matins 2 Less.	Evensong 1 Less.	Evensong 2 Less.
		June	Psalms				
		1		1 Esd. 6	Mar. 2	1 Esd. 7	1 Cor. 15
		2		8	3	9	16
		3		10	4	2 Esd. 1	2 Cor. 1
		4		2 Esd. 2	5	3	2
		5		4	6	5	3
		6		6	7	7	4
		7		8	8	9	5
		8		10	9	11	6
		9		12	10	13	7
		10		Hest. 1	11	Hest. 2	8
		11	Barna. Apo.	3	Act. 14	4	Act. 15
		12		5	Mar. 12	6	2 Cor. 9
		13		7	13	8	10
		14		9	14	Job. 1	11
		15		Job. 2	15	3	12
		16		4	16	5	13
		17		6	Lu. 1	7	Gal. 1
		18		8	2	9	2
		19		10	3	11	3
		20		12	4	13	4
		21		14	5	15	5
		22		16	6	17. 18	6
		23		19	7	20	Eph. 1
		24	Na. Jo. ba.	Mal. 3	Mat. 3	Mal. 3	Mat. 14
		25		Job. 21	Lu. 8	Job. 22	Eph. 2
		26		23	9	24. 25	3
		27		26. 27	10	28	4
		28		29	11	30	5
		29	S. Peter	31	Act. 3	32	Act. 4
		30		33	Lu. 12	34	Eph. 6

1662 S. L. 1604

JULY HATH XXXI DAYS
THE MOON HATH XXX.

					Morning Prayer		Evening Prayer	
					1 Less.	2 Less.	1 Less.	2 Less.
1	g	Kalend.	19		Prov. 11	Lu. 13	Prov. 12	Ph. 1
2	A	6 No.	8	Vis. of the B.V. Mary	13	14	14	2
3	b	5 No.			15	15	16	3
4	c	4 No.	16	Transl. of S. Martin,	17	16	18	4
5	d	3 No.	5	[B. & C.	19	17	20	Col. 1
6	e	Pr. No.			21	18	22	2
7	f	Nonæ	13		23	19	24	3
8	g	8 Id.	2		25	20	26	4
9	A	7 Id.			27	21	28	1 Th. 1
10	b	6 Id.	10		29	22	31	2
11	c	5 Id.			Eccl. 1	23	Eccl. 2	3
12	d	4 Id.	18		3	24	4	4
13	e	3 Id.	7		5	Joh. 1	6	5
14	f	Pr. Id.			7	2	8	2 Th. 1
15	g	Idus	15	Swithun, B. of Win.	9	3	10	2
16	A	17 Kl.	4	[transl.	11	4	12	3
17	b	16 Kl.			Jer. 1	5	Jer. 2	1 Tim. 1
18	c	15 Kl.	12		3	6	4	2. 3
19	d	14 Kl.	1		5	7	6	4
20	e	13 Kl.		Margaret, V. & M. at	7	8	8	5
21	f	12 Kl.	9	[Antioch	9	9	10	6
22	g	11 Kl.		S. Mary Magdalen	11	10	12	2 Ti. 1
23	A	10 Kl.	17		13	11	14	2
24	b	9 Kl.	6	Fast	15	12	16	3
25	c	8 Kl.		S. James, Ap. & M.		13		4
26	d	7 Kl.	13	S. Anne, Mother to	17	14	18	Tit. 1
27	e	6 Kl.	3	[the B. V. Mary	19	15	20	2. 3
28	f	5 Kl.			21	16	22	Philem.
29	g	4 Kl.	11		23	17	24	Heb. 1
30	A	3 Kl.			25	18	26	2
31	b	Pr. Kl.	19		27	19	28	3

JULY HATH XXXI DAYS
THE MOON XXX.

		Sun {ris. / fall.} hour {4.34 / 7.26}	Psalms	Morning Prayer		Evening Prayer	
				1 Less.	2 Less.	1 Less.	2 Less.
5	Visit. of Mary		1	Job. 33	Lu. 13	Job. 34	Ph. 1
			2	35	14	36	2
13	Martin		3	37	15	38	3
2			4	39	16	40	4
			5	41	17	42	Col. 1
10	Palladius		6	Prov. 1	18	Prov. 2	2
18			7	3	19	4	3
7			8	5	20	6	4
			9	7	21	8	1 Th. 1
			10	9	22	10	2
15			11	11	23	12	3
4	Sol in Leone		12	13	24	14	4
			13	15	Joh. 1	16	5
11			14	17	2	18	2 Th. 1
	Swithun		15	19	3	20	2
10	Augusti		16	21	4	22	3
			17	23	5	24	1 Tim. 1
			18	25	6	26	2. 3
17			19	27	7	28	4
6	Margaret		20	29	8	30	5
			21	31	9	Eccle. 1	6
12	Magdalene		22	Eccle. 2	10	3	2 Tim. 1
3			23	4	11	5	2
	Fast		24	7	12	8	3
11	James Apost.		25	Eccln. 1	13	Eccln. 2	4
19	Anne		26	Eccles. 9	14	Eccle. 10	Tit. 1
8			27	11	15	12	2. 3
			28	Is. 1	16	Is. 2	Philem.
16			29	3	17	4	Heb. 1
			30	5	18	6	2
5			31	7	19	8	3

JULY HATH XXXI DAYS
THE MOON XXX.

		Sun {ris. / fall.} hour {4.18 / 7.42}	Psalms	Morning Prayer		Evening Prayer	
				1 Less.	2 Less.	1 Less.	2 Less.
5	Visit. of Mary		1	Pro. 12	Lu. 13	Pro. 13	Ph. 1
			2	14	14	15	2
13	Martin		3	16	15	17	3
2			4	18	16	19	4
			5	20	17	21	Col. 1
10	Dog days		6	22	18	23	2
18			7	24	19	25	3
7			8	26	20	27	4
			9	28	21	29	1 Th. 1
			10	31	22	Eccle. 1	2
15			11	Eccle. 2	23	3	3
3	Sol in Leone		12	4	24	5	4
			13	6	Joh. 1	7	5
11			14	8	2	9	2 Th. 1
	Swithun		15	10	3	11	2
10	Augusti		16	12	4	Jer. 1	3
			17	Jer. 2	5	3	1 Tim. 1
			18	4	6	5	2. 3
17			19	6	7	7	4
6	Margaret		20	8	8	9	5
			21	10	9	11	6
12	Magdalene		22	12	10	13	2 Tim. 1
3			23	14	11	15	2
	Fast		24	16	12	27	3
11	James Apostle		25	Eccl. 21	13	Eccl. 29	4
19	Anne		26	Jer. 18	14	Jer. 19	Tit. 1
8			27	20	15	21	2. 3
			28	22	16	23	Philem.
16			29	24	17	25	Heb. 1
			30	26	18	27	2
5			30	28	19	29	3

AUGUST HATH XXXI DAYS — THE MOON HATH XXX.

1662 S. L. 1604					Morning Prayer		Evening Prayer	
					1 Less.	2 Less.	1 Less.	2 Less.
1	c	Kalend.	8	Lammas day	Jer. 29	Job. 20	Jer. 30	Heb. 4
2	d	4 No.	16		31	21	32	5
3	e	3 No.	5		33	Acts 1	34	6
4	f	Pr. No.			35	2	36	7
5	g	Nonas	13		37	3	38	8
6	A	8 Id.	2	Transfig. of our Lord	39	4	40	9
7	b	7 Id.		Name of Jesus	41	5	42	10
8	c	6 Id.	10		43	6	44	11
9	d	5 Id.		S. Laurence, Arch-	45. 46	7	47	12
10	e	4 Id.	18	[deac. of R. & M.	48	8	49	13
11	f	3 Id.	7		50	9	51	Jam. 1
12	g	Pr. Id.			52	10	Lam. 1	2
13	A	Idus	15		Lam. 2	11	3	3
14	b	19 Kl.	4		4	12	5	4
15	c	18 Kl.			Ezek. 2	13	Ezek. 3	5
16	d	17 Kl.	12		6	14	7	1 Pet. 1
17	e	16 Kl.	1		13	15	14	2
18	f	15 Kl.			18	16	33	3
19	g	14 Kl.	9		34	17	Dan. 1	4
20	A	13 Kl.			Dan. 2	18	3	5
21	b	12 Kl.	17		4	19	5	2 Pet. 1
22	c	11 Kl.	6		6	20	7	2
23	d	10 Kl.		Fast	8	21	9	3
24	e	9 Kl.	14	S. Bartholomew,		22		1 Joh. 1
25	f	8 Kl.	3	[Ap. & M.	10	23	11	2
26	g	7 Kl.			12	24	Hos. 1	3
27	A	6 Kl.	11	[Hippo. C. D.	Hos. 2. 3	25	4	4
28	b	5 Kl.		S. Augustin, B. of	5. 6	26	7	5
29	c	4 Kl.	19	Beheading of S.	8	27	9	2. 3 Joh.
30	d	3 Kl.	8	[John Baptist	10	28	11	Jude
31	e	Pr. Kl.			12	Mat. 1	13	Ro. 1

AUGUST HATH XXXI DAYS — THE MOON XXX.

Sun {ris. / fall.} hour {4. 34 / 7. 26}		Psalms	Morning Prayer		Evening Prayer	
			1 Less.	2 Less.	1 Less.	2 Less.
13	Lammas	1	Is. 9	Joh. 20	Is. 10	Heb. 4
2		2	11	21	12	5
		3	13	Acts 1	14	6
10		4	15	2	16	7
18		5	17	3	18	8
7	Transfigurat.	6	19	4	20	9
	Name of Jesus	7	21	5	22	10
		8	23	6	24	11
15		9	25	7	26	12
4	Laurence	10	27	8	28	13
10		11	29	9	30	Jam. 1
12	Sol in Virgine	12	31	10	32	2
		13	33	11	34	3
	Septembris	14	35	12	36	4
		15	37	13	38	5
		16	39	14	40	1 Pet. 1
17		17	41	15	42	2
6		18	43	16	44	3
		19	45	17	46	4
13		20	47	18	48	5
1		21	49	19	50	2 Pet. 1
		22	51	20	52	2
2	Fast	23	53	21	54	3
19	Bartholom. Apo.	24	Ecclus. 5	22	Ecclus. 8	1 Joh. 1
8		25	Is. 55	23	Is. 56	2
		26	57	24	58	3
16		27	59	25	60	4
5	Augustine	28	61	26	62	5
	Behead. of John	29	63	27	64	2. 3 Joh.
		30	65	28	66	Jude
13		31	Jer. 1	Mat. 1	Jer. 2	Ro. 1

AUGUST HATH XXX DAYS — THE MOON XXX.

Sun {ris. / fall.} hour {4. 34 / 7. 26}		Psalms	Morning Prayer		Evening Prayer	
			1 Less.	2 Less.	1 Less.	2 Less.
13	Lammas	1	Jer. 30	Joh. 20	Jer. 31	Heb. 4
2		2	32	21	33	5
		3	34	Acts 1	35	6
10		4	36	2	37	7
18		5	38	3	39	8
7	Transfigurat.	6	40	4	41	9
	Name of Jesus	7	42	5	43	10
		8	44	6	45. 46	11
15		9	47	7	48	12
4	Laurence	10	49	8	50	13
		11	51	9	52	Jam. 1
11	Sol in Virgine	12	Lam. 1	10	Lam. 2	2
		13	3	11	4	3
	Septembris	14	5	12	Ezek. 2	4
10		15	Ezek. 3	13	6	5
		16	7	14	13	1 Pet. 1
17		17	14	15	18	2
6		18	33	16	34	3
		19	Dan. 1	17	Dan. 2	4
13		20	3	18	4	5
3		21	5	19	6	2 Pet. 1
		22	7	20	8	2
11	Fast	23	9	21	10	3
19	Barthol. Apost.	24	Eccle. 25	22	Eccle. 29	1 Joh. 1
8		25	Dan. 11	23	Dan. 12	2
		26	*	24	Pro. 30	3
10		27	Hos. 1	25	Hos. 2. 3	4
5	Augustine	28	4	26	5. 6	5
	Behead. of John	29	7	27	8	2. 3 Joh.
		30	9	28	10	Jude
13		30	11	Mat. 1	12	Ro. 1

* Note, That the 13. of Daniel, containing the History of Susanna, is to be read until these months, and after [illegible]

1559								1552								1549							
		JULY HATH XXXI DAYS.						JULY HATH XXXI DAYS.								JULY.							
1559 1552 1549				Morning Prayer		Evening Prayer				Morning Prayer		Evening Prayer				July			Matins		Evensong	
				Psalms						Psalms							Psalms					
				1 Less.	2 Less.	1 Less.	2 Less.			1 Less.	2 Less.	1 Less.	2 Less.						1 Less.	2 Less.	1 Less.	2 Less.
g	Kalend.	1		Job 35	Lu. 13	Job 36	Ph. 1.	19		1 Job 35	Lu. 13	Job 36	Ph. 1	1		1	Job 35	Lu. 13	Job 36	Ph. 1		
A	6 No.	2		37	14	38	2	8		2 37	14	38	2	2		2	37	14	38	2		
b	5 No.	3		39	15	40	3			3 39	15	40	3	3		3	39	15	40	3		
c	4 No.	4		41	16	42	4	16		4 41	16	42	4	4		4	41	16	42	4		
d	3 No.	5		Pro. 1.	17	Pro. 2	Col. 1	5		5 Pro. 1.	17	Pro. 2	Col. 1	5		5	Pro. 1	17	Pro. 2	Col. 1		
e	Pr. No.	6	Term end	3	18	4	2		Term ends	6 3	18	4	2	6		6	3	18	4	2		
f	Nonas	7	Dog Days	5	19	6	3	13	Dog days	7 5	19	6	3	7		7	5	19	6	3		
g	8 Id.	8		7	20	8	4	2		8 7	20	8	4	8		8	7	20	8	4		
A	7 Id.	9		9	21	10	1 Th. 1			9 9	21	10	1 Th. 1	9		9	9	21	10	1 Th. 1		
b	6 Id.	10		11	22	12	2	10		10 11	22	12	2	10		10	11	22	12	2		
c	5 Id.	11		13	23	14	3			11 13	23	14	3	11		11	13	23	14	3		
d	4 Id.	12		15	24	16	4	18		12 15	24	16	4	12		12	15	24	16	4		
e	3 Id.	13		17	Joh. 1	18	5	7		13 17	Joh. 1	18	5	13		13	17	Joh. 1	18	5		
f	Pr. Id.	14	Sol in Leo	19	2	20	2 Th. 1		Sol in Leo	14 19	2	20	2 Th. 1	14		14	19	2	20	2 Th. 1		
g	Idus	15		21	3	22	2	15		15 21	3	22	2	15		15	21	3	22	2		
A	17 Kl.	16	Augusti	23	4	24	3	4	Augusti	16 23	4	24	3	16		16	23	4	24	3		
b	16 Kl.	17		25	5	26	1 Tim. 1			17 25	5	26	1 Tim. 1	17		17	25	5	26	1 Tim. 1		
c	15 Kl.	18		27	6	28	2. 3	12		18 27	6	28	2. 3	18		18	27	6	28	2. 3		
d	14 Kl.	19		29	7	30	4	1		19 29	7	30	4	19		19	29	7	30	4		
e	13 Kl.	20		31	8	Eccles. 1.	5			20 31	8	Eccle. 1	5	20		20	31	8	Eccle. 1	5		
f	12 Kl.	21		Eccles. 2.	9	3	6	9		21 Eccles. 2	9	3	6	21		21	Eccle. 2	9	3	6		
g	11 Kl.	22		4	10	5	2 Tim. 1			22 4	10	5	2 Tim. 1	22	Magdalen.	22	4	10	5	2 Tim. 1		
A	10 Kl.	23		6	11	7	2	17		23 6	11	7	2	23		23	6	11	7	2		
b	9 Kl.	24		8	12	9	3	6		24 8	12	9	3	24		24	8	12	9	3		
c	8 Kl.	25	James Apost.	10	13	11	4		James Apo.	25 10	13	11	4	25	James Ap.	25	10	13	11	4		
d	7 Kl.	26		12	14	Jer. 1.	Tit. 1	14		26 12	14	Jer. 1	Tit. 1	26		26	12	14	Jer. 1	Tit. 1		
e	6 Kl.	27		Jer. 2	15	3	2. 3	3		27 Jer. 2	15	3	2. 3	27		27	Jer. 2	15	3	2. 3		
f	5 Kl.	28		4	16	5	Phile. 1			28 4	16	5	Phile. 1	28		28	4	16	5	Phile. 1		
g	4 Kl.	29		6	17	7	Heb. 1	11		29 6	17	7	Heb. 1	29		29	6	17	7	Heb. 1		
A	3 Kl.	30		8	18	9	2			30 8	18	9	2	30		30	8	18	9	2		
b	Pr. Kl.	31		10	19	11	3	19		30 10	19	11	3	31		30	10	19	11	3		

1549		AUGUST HATH XXXI DAYS.							AUGUST HATH XXXI DAYS.							AUGUST.						
				Morning Prayer		Evening Prayer					Morning Prayer		Evening Prayer			August		Matins		Evensong		
				Psalms							Psalms					Psalms						
				1 Less.	2 Less.	1 Less.	2 Less.				1 Less.	2 Less.	1 Less.	2 Less.				1 Less.	2 Less.	1 Less.	2 Less.
e	Kalend.	1	Lammas	Jer. 12	Joh. 20	Jer. 13	Heb. 4	8	Lammas	1	Jer. 12	Joh. 20	Jer. 13	Heb. 4	1		1	Jer. 12	Joh. 20	Jer. 13	Heb. 4
d	4 No.	2		14	21	15	5	16		2	14	21	15	5	2		2	14	21	15	5
e	3 No.	3		16	Acts 1	17	6	5		3	16	Acts 1	17	6	3		3	16	Acts 1	17	6
f	Pr. No.	4		18	2	19	7			4	18	2	19	7	4		4	18	2	19	7
g	Nonas	5		20	3	21	8	13		5	20	3	21	8	5		5	20	3	21	8
A	8 Id.	6		22	4	23	9	2		6	22	4	23	9	6		6	22	4	23	9
b	7 Id.	7		24	5	25	10			7	24	5	25	10	7		7	24	5	25	10
c	6 Id.	8		26	6	27	11	10		8	26	6	27	11	8		8	26	6	27	11
d	5 Id.	9		28	7	29	12			9	28	7	29	12	9		9	28	7	29	12
e	4 Id.	10	S. Laurence	30	8	31	13	18	S. Laurence	10	30	8	31	13	10		10	30	8	31	13
f	3 Id.	11		32	9	33	Jac. 1	7		11	32	9	33	Jac. 1	11		11	32	9	33	Jac. 1
g	Pr. Id.	12		34	10	35	2			12	34	10	35	2	12		12	34	10	35	2
A	Idus	13		36	11	37	3	15		13	36	11	37	3	13		13	36	11	37	3
b	19 Kl.	14	Septembris	38	12	39	4	4	Septembris	14	38	12	39	4	14		14	38	12	39	4
c	18 Kl.	15	Sol in Virgo	40	13	41	5		Sol in Virgo	15	40	13	41	5	15		15	40	13	41	5
d	17 Kl.	16		42	14	43	1 Pet. 1	12		16	42	14	43	1 Pet. 1	16		16	42	14	43	1 Pet. 1
e	16 Kl.	17		44	15	45. 46	2	1		17	44	15	45. 46	2	17		17	44	15	45. 46	2
f	15 Kl.	18		47	16	48	3			18	47	16	48	3	18		18	47	16	48	3
g	14 Kl.	19		49	17	50	4	9		19	49	17	50	4	19		19	49	17	50	4
A	13 Kl.	20		51	18	52	5			20	51	18	52	5	20		20	51	18	52	5
b	12 Kl.	21		Lam. 1	19	Lam. 2	2 Pet. 1	17		21	Lam. 1	19	Lam. 2	2 Pet. 1	21		21	Lam. 1	19	Lam. 2	2 Pet. 1
c	11 Kl.	22		3	20	4	2	6		22	3	20	4	2	22		22	3	20	4	2
d	10 Kl.	23		5	21	Eze. 2	3			23	5	21	Ezek. 2	3	23		23	5	21	Eze. 2	3
e	9 Kl.	24	Bartho. Apo.	Ezec. 3	22	6	1 Joh. 1	14	Bartho. Apo.	24	Eze. 3	22	6	1 Joh. 1	24	Bart. Apost.	24	Eze. 3	22	6	1 Joh. 1
f	8 Kl.	25		7	23	13	2	3		25	7	23	13	2	25		25	7	23	13	2
g	7 Kl.	26		14	24	18	3			26	14	24	18	3	26		26	14	24	18	3
A	6 Kl.	27		33	25	34	4	11		27	33	25	34	4	27		27	33	25	34	4
b	5 Kl.	28		Dan. 1	26	Dan. 2	5			28	Dan. 1	26	Dan. 2	5	28		28	Dan. 1	26	Dan. 2	5
c	4 Kl.	29		3	27	4	2. 3. Joh.	19		29	3	27	4	2. 3. Joh.	29		29	3	27	4	2. 3. Joh.
d	3 Kl.	30		5	28	6	Jude 1	8		30	5	28	6	Jude 1	30		30	5	28	6	Jude 1
e	Pr. Kl.	31		7	Mat. 1	8	Ro. 1			30	7	Mat. 1	8	Ro. 1	31		30	7	Mat. 1	8	Ro. 1

SEPTEMBER HATH XXX DAYS
THE MOON HATH XXIX.

1662 S. L. 1604					Morning Prayer		Evening Prayer	
					1 Less.	2 Less.	1 Less.	2 Less.
1	f	Kalend.	16	Giles, Ab. & Conf.	Hos. 14.	Mat. 2	Joel 1	Ro. 2
2	g	4 No.	5		Joel 2	3	3	3
3	A	3 No.			Amos 1	4	Amos 2	4
4	b	Pr. No.	13		3	5	4	5
5	c	Nonæ	2		5	6	6	6
6	d	8 Id.		[leans	7	7	8	7
7	e	7 Id.	10	Enurchus, B. of Or-	9	8	Obad.	8
8	f	6 Id.		Nativ. of B. V. Mary	Jonah 1	9	Jon. 2. 3	9
9	g	5 Id.	18		4	10	Mich. 1	10
10	A	4 Id.	7		Mich. 2	11	3	11
11	b	3 Id.			4	12	5	12
12	c	Pr. Id.	15		6	13	7	13
13	d	Idus	4		Nah. 1	14	Nah. 2	14
14	e	18 Kl.		Holy-Cross day	3	15	Hab. 1	15
15	f	17 Kl.	12		Hab. 2	16	3	16
16	g	16 Kl.	1		Zeph. 1	17	Zeph. 2	1 Cor. 1
17	A	15 Kl.		Lambert B. and M.	3	18	Hag. 1	2
18	b	14 Kl.	9		Hagg. 2	19	Zech. 1	3
19	c	13 Kl.			Zech. 2. 3	20	4. 5	4
20	d	12 Kl.	17	Fast.	6	21	7	5
21	e	11 Kl.	6	S. Matthew. Ap.		22		6
22	f	10 Kl.		[Evan. & M.	8	23	9	7
23	g	9 Kl.	14		10	24	11	8
24	A	8 Kl.	3		12	25	13	9
25	b	7 Kl.		[Carth. & M.	14	26	Mal. 1	10
26	c	6 Kl.	11	S. Cyprian, Abp. of	Mal. 2	27	3	11
27	d	5 Kl.	19		4	28	Tob. 1	12
28	e	4 Kl.		[Angels	Tob. 2	Mk. 1	3	13
29	f	3 Kl.	8	S. Michael & All		2		14
30	g	Pr. Kl.		S. Jerom. Pr. C. & D.	4	3	6	15

SEPTEMBER HATH XXX DAYS
THE MOON XXIX.

Sun {ris. / fall.} hour {5.36 / 6.24}		Psalms	Morning Prayer		Evening Prayer	
			1 Less.	2 Less.	1 Less.	2 Less.
2	Giles	1	Jer. 3	Mat. 2	Jer. 4	Ro. 2
		2	5	3	6	3
10		3	7	4	8	4
18		4	9	5	10	5
7		5	11	6	12	6
		6	13	7	14	7
	Enurchus B.	7	15	8	16	8
15	Nativ. of Mary	8	17	9	18	9
4		9	19	10	20	10
		10	21	11	22	11
12		11	23	12	24	12
1	Sol in Libra	12	25	13	26	13
9		13	27	14	28	14
	Holy Cross	14	29	15	30	15
	Æquinoctium	15	31	16	32	16
17	*Autumnale*	16	33	17	34	1 Cor. 1
6	Lambert	17	35	18	36	2
	Ninian Bishop	18	37	19	38	3
14		19	39	20	40	4
3	Fast.	20	41	21	42	5
	S. Matthew	21	Eccle. 35	22	Eccle. 49	6
11		22	Jer. 43	23	Jer. 44	7
19		23	45	24	46	8
8		24	47	25	48	9
	Adaman B.	25	49	26	50	10
	Cyprian	26	51	27	52	11
16		27	Lam. 1	28	Lam. 2	12
5		28	3	Mar. 1	4	13
13	S. Michael	29	5	2	Ezek. 2	14
2	Hierome	30	Ezek. 2	3	4	15

SEPTEMBER HATH XXX DAYS
THE MOON XXIX.

Sun {ris. / fall.} hour {5.36 / 6.24}		Psalms	Morning Prayer		Evening Prayer	
			1 Less.	2 Less.	1 Less.	2 Less.
2	Giles	1	Hos. 13	Mat. 2	Hos. 14	Ro. 2
		2	Joel 1	3	Joel 2	3
10		3	3	4	Amos 1	4
17		4	Amos 2	5	3	5
7	Dog days end	5	4	6	5	6
		6	6	7	7	7
	Enurchus B.	7	8	8	9	8
5	Nati. of Mary	8	Abdi. 1	9	Jon. 1	9
3		9	Jon. 2. 3	10	4	10
		10	Mic. 1	11	Mic. 2	11
12		11	3	12	4	12
10	Sol in Libra	12	5	13	6	13
9		13	7	14	Na. 1	14
	Holy Cross	14	Na. 2	15	3	15
	Æquinoctium	15	Abac. 1	16	Abac. 2	16
17	*Autumnale*	16	3	17	Soph. 1	1 Cor. 1
6	Lambert	17	Soph. 2	18	3	2
		18	Agg. 1	19	Agg. 2	3
14		19	Zach. 1	20	Za. 2. 3	4
3	Fast.	20	4. 5	21	6	5
	S. Matthew	21	Eccle. 35	22	Eccle. 38	6
11		22	Za. 7	23	Za. 8	7
12		23	9	24	10	8
8		24	11	25	12	9
		25	13	26	14	10
	Cyprian	26	Mal. 1	27	Mal. 2	11
16		27	3	28	4	12
5		28	Tob. 1	Mar. 1	Tob. 2	13
13	S. Michael	29	Eccle. 39	2	Eccle. 44	14
2	Hierome	30	Tob. 3	3	Tob. 4	15

1662 S. L. 1604

OCTOBER HATH XXXI DAYS
THE MOON HATH XXX.

					Morning Prayer		Evening Prayer	
					1 Less.	2 Less.	1 Less.	2 Less.
1	A	Kalend.	16	Remigius B. of	Tob. 7	Mar. 4	Tob. 8	1 Cor. 16
2	b	6 No.	5	[Rhemes	9	5	10	2 Cor. 1
3	c	5 No.	13		11	6	12	2
4	d	4 No.	2		13	7	14	3
5	e	3 No.			Judith 1	8	Judith 2	4
6	f	Pr. No.	10	Faith, V. & M.	3	9	4	5
7	g	Nonæ			5	10	6	6
8	A	8 Id.	18	[B. & M.	7	11	8	7
9	b	7 Id.	7	S. Denys, Areop.	9	12	10	8
10	c	6 Id.			11	13	12	9
11	d	5 Id.	15		13	14	14	10
12	e	4 Id.	4		15	15	16	11
13	f	3 Id.		Transl. K. Edw. C.	Wis. 1	16	Wis. 2	12
14	g	Pr. Id.	12		3	Lu. 1 to 39	4	13
15	A	Idus	1		5	1. 39	6	Gal. 1
16	b	17 Kl.		Nov.]	7	2	8	2
17	c	16 Kl.	9	Etheldred Virg.	9	3	10	3
18	d	15 Kl.		S. Luke Evang.		4		4
19	e	14 Kl.	17		11	5	12	5
20	f	13 Kl.	6		13	6	14	6
21	g	12 Kl.			15	7	16	Eph. 1
22	A	11 Kl.	14		17	8	18	2
23	b	10 Kl.	3		19	9	Ecclus. 1	3
24	c	9 Kl.			Ecclus. 2	10	3	4
25	d	8 Kl.	11	Crispin M.	4	11	5	5
26	e	7 Kl.			6	12	7	6
27	f	6 Kl.	19	Fast.	8	13	9	Phil. 1
28	g	5 Kl.	8	S. Simon & S. Jude,		14		2
29	A	4 Kl.		[A. & M.	10	15	11	3
30	b	3 Kl.	16		12	16	13	4
31	c	Pr. Kl.	5	Fast.	14	17	15	1 Col. 1

OCTOBER HATH XXXI DAYS
THE MOON XXX.

Sun {ris. / fall.} hour {5.15 / 6.4}		Psalms	Morning Prayer 1 Less.	Morning Prayer 2 Less.	Evening Prayer 1 Less.	Evening Prayer 2 Less.
	Remig.	1	Ezek. 5	Mar. 4	Ezek. 6	1 Cor. 16
10		2	7	5	8	2 Cor. 1
		3	9	6	11	2
18		4	12	7	13	3
7		5	14	8	15	4
	Faith	6	16	9	17	5
15		7	18	10	19	6
4		8	20	11	21	7
	Denis	9	22	12	23	8
11		10	24	13	25	9
2		11	34	14	35	10
	Sol in Scorpio	12	36	15	37	11
9	Edward	13	Dan. 1	16	Dan. 2	12
		14	3	Lu. di. 1	4	13
17		15	5	di. 1	6	Gal. 1
	Novembris	16	7	2	8	2
6	Etheldred	17	9	3	10	3
13	Luke Evang.	18	11	4	12	4
3		19	Hos. 1	5	Hos. 2	5
		20	3	6	4	6
11		21	5	7	6	Eph. 1
19		22	7	8	8	2
		23	9	9	10	3
8		24	11	10	12	4
	Crispin.	25	13	11	14	5
16		26	Joel 1	12	Joel 2	6
5	Fast.	27	3	13	Amos 1	Ph. 1
	Simon & Jude	28	Am. 2	14	3	2
12		29	4	15	5	3
2		30	6	16	7	4
	Fast.	31	Pro. 11	17	Pro. 12	Col. 1

OCTOBER HATH XXXI DAYS
THE MOON XXX.

Sun {ris. / fall.} hour {6.35 / 5.25}		Psalms	Morning Prayer 1 Less.	Morning Prayer 2 Less.	Evening Prayer 1 Less.	Evening Prayer 2 Less.
	Remig.	1	*	Mar. 4	Jos. 20	1 Cor. 16
10		2	Tob. 7	5	Jos. 22	2 Cor. 1
		3	9	6	Tob. 10	2
18		4	11	7	12	3
7		5	13	8	14	4
	Faith	6	Judith. 1	9	Judith. 2	5
15		7	3	10	4	6
4		8	5	11	6	7
	Denis	9	7	12	8	8
12		10	9	13	10	9
1		11	11	14	12	10
	Sol in Scorpio	12	13	15	14	11
9	Edward	13	15	16	16	12
		14	Wis. 1	Lu. di. 1	Wis. 2	13
17		15	3	di. 1	4	Gal. 1
	Novembris	16	5	2	6	2
6	Etheldred	17	7	3	8	3
14	Luke Evang.	18	Eccle. 51	4	Job 1	4
3		19	Wis. 9	5	Wis. 10	5
		20	11	6	12	6
11		21	13	7	14	Eph. 1
19		22	15	8	16	2
		23	17	9	18	3
8		24	19	10	Eccle. 1	4
	Crispin	25	Eccle. 2	11	3	5
16		26	4	12	5	6
5	Fast.	27	6	13	7	Phil. 1
	Simon & Jude	28	Job 24, 25	14	Job 42	2
13		29	Eccle. 8	15	Eccle. 9	3
2		30	10	16	11	4
	Fast.	31	12	17	13	Col. 1

1559 / 1552 / 1549		SEPTEMBER HATH XXX DAYS.		Morning Prayer		Evening Prayer	
				Psalms			
				1 Less.	2 Less.	1 Less.	2 Less.
f	Kalend.	1		Dan. 9	Mat. 2	Dan. 10	Ro. 2
g	4 No.	2		11	3	12	3
A	3 No.	3		13	4	14	4
b	Pr. No.	4		Hos. 1	5	Hos. 2. 3	5
c	Nonas	5	Dog days end	4	6	5. 6	6
d	8 Id.	6		7	7	8	7
e	7 Id.	7		9	8	10	8
f	6 Id.	8		11	9	12	9
g	5 Id.	9		13	10	14	10
A	4 Id.	10		Joel 1	11	Joel 2	11
b	3 Id.	11		3	12	Amos 1	12
c	Pr. Id.	12		Amos 2	13	3	13
d	Idus	13		4	14	5	14
e	18 Kl.	14	Octobris	6	15	7	15
f	17 Kl.	15	Sol in Libra	8	16	9	16
g	16 Kl.	16		Abd. 1	17	Jon. 1	1 Cor. 1
A	15 Kl.	17		Jon. 2. 3	18	4	2
b	14 Kl.	18		Mic. 1	19	Mic. 2	3
c	13 Kl.	19		3	20	4	4
d	12 Kl.	20		5	21	6	5
e	11 Kl.	21	S. Matthew	7	22	Na. 1	6
f	10 Kl.	22		Na. 2	23	3	7
g	9 Kl.	23		Abac. 1	24	Abac. 2	8
A	8 Kl.	24		3	25	Soph. 1	9
b	7 Kl.	25		Soph. 2	26	3	10
c	6 Kl.	26		Agg. 1	27	Agg. 2	11
d	5 Kl.	27		Za. 1	28	Za. 2. 3	12
e	4 Kl.	28		4. 5	Mar. 1	6	13
f	3 Kl.	29	Michael	7	2	8	14
g	Pr. Kl.	30		9	3	10	15

	SEPTEMBER HATH XXX DAYS.		Morning Prayer		Evening Prayer	
			Psalms			
			1 Less.	2 Less.	1 Less.	2 Less.
16		1	Dan. 9	Mat. 2	Dan. 10	Ro. 2
5		2	11	3	12	3
		3	13	4	14	4
13		4	Hos. 1	5	Hos. 2. 3	5
2	Dog days end	5	4	6	5. 6	6
		6	7	7	8	7
10		7	9	8	10	8
		8	11	9	12	9
18		9	13	10	14	10
7		10	Joel 1	11	Joel 2	11
		11	3	12	Amos 1	12
15		12	Amos 2	13	3	13
4		13	4	14	5	14
	Octobris	14	6	15	7	15
12	Sol in Libra	15	8	16	9	16
1		16	Abd. 1	17	Jon. 1	1 Cor. 1
		17	Jo. 2. 3	18	4	2
9		18	Mic. 1	19	Mic. 2	3
		19	3	20	4	4
17		20	5	21	6	5
6	S. Matthew	21	7	22	Na. 1	6
		22	Na. 2	23	3	7
14		23	Abac. 1	24	Abac. 2	8
3		24	3	25	Soph. 1	9
		25	Soph. 2	26	3	10
11		26	Agg. 1	27	Agg. 2	11
		27	Za. 1	28	Za. 2. 3	12
19		28	4. 5	Mar. 1	6	13
8	S. Michael	29	7	2	8	14
		30	9	3	10	15

	SEPTEMBER.		Matins		Evensong	
	September					
	Psalms					
			1 Less.	2 Less.	1 Less.	2 Less.
		1	Dan. 9	Mat. 2	Dan. 10	Ro. 2
		2	11	3	12	3
		3	13	4	14	4
		4	Hos. 1	5	Hos. 2.	5
		5	4	6	5. 6	6
		6	7	7	8	7
		7	9	8	10	8
		8	11	9	12	9
		9	13	10	14	10
		10	Joel 1	11	Joel 2	11
		11	3	12	Amos 1	12
		12	Amos 2	13	3	13
		13	4	14	5	14
		14	6	15	7	15
		15	8	16	9	16
		16	Abd. 1	17	Jon. 1	1 Cor. 1
		17	Jon. 2. 3	18	4	2
		18	Mic. 1	19	Mic. 2	3
		19	3	20	4	4
		20	5	21	6	5
	Matthew	21	7	22	Na. 1	6
		22	Na. 2	23	3	7
		23	Abac. 1	24	Abac. 2	8
		24	3	25	Soph. 1	9
		25	Soph. 2	26	3	10
		26	Agg. 1	27	Agg. 2	11
		27	Za. 1	28	Za. 2. 3	12
		28	4. 5	Mar. 1	6	13
	Michael	29	7	2	8	14
		30	9	3	10	15

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NOVEMBER HATH XXX DAYS
THE MOON HATH XXIX.

					Morning Prayer		Evening Prayer	
					1 Less.	2 Less.	1 Less.	2 Less.
1	d	Kalend.		All Saints Day				
2	e	4 No.	13		Eccle. 16	Lu. 18	Eccle. 17	Col. 2
3	f	3 No.	2		18	19	19	3
4	g	Pr. No.			20	20	21	4
5	A	Nonæ	10	Papists' Conspiracy	22	21	23	1 Th. 1
6	b	8 Id.		Leonard Confessor	24	22	* a 25	2
7	c	7 Id.	18		27	23	28	3
8	d	6 Id.	7		29	24	b 30	4
9	e	5 Id.			31	Joh. 1	32	5
10	f	4 Id.	15		33	2	34	2 Th. 1
11	g	3 Id.	4	S. Martin B. & C.	35	3	36	2
12	A	Pr. Id.			37	4	38	3
13	b	Idus	12	Britius B.	39	5	40	1 Ti. 1
14	c	18 Kl.	1	Dec.]	41	6	42	2. 3
15	d	17 Kl.		Machutus B.	43	7	44	4
16	e	16 Kl.	9		45	8	c 46	5
17	f	15 Kl.		Hugh B. of Linc.	47	9	48	6
18	g	14 Kl.	17		49	10	50	2 Ti. 1
19	A	13 Kl.	6		51	11	Bar. 1	2
20	b	12 Kl.		Edmund K. & M.	Bar. 2	12	3	3
21	c	11 Kl.	14		4	13	5	4
22	d	10 Kl.	3	Cecilia V. & M.	6	14	H. of Sus.	Tit. 1
23	e	9 Kl.		S. Clement I. B. of	Bel. & D.	15	Is. 1	2. 3
24	f	8 Kl.	11	[Ro. & M.	Is. 2	16	3	Philem.
25	g	7 Kl.	19	Catherine V. & M.	4	17	5	Heb. 1
26	A	6 Kl.			6	18	7	2
27	b	5 Kl.	8		8	19	9	3
28	c	4 Kl.			10	20	11	4
29	d	3 Kl.	16	Fast.	12	21	13	5
30	e	Pr. Kl.	5	S. Andrew A. & M.		Acts 1		6

* Note, that (a) Ecclus 21 is to be read only to v. 13, and (b) Ecclus 30 only to v. 18, and (c) Ecclus 46 only to v. 20.

NOVEMBER HATH XXX DAYS
THE MOON HATH XXIX.

Sun {ris. / fall.} hour {7.23 / 4.37}

		Psalms	Morning Prayer 1 Less.	Morning Prayer 2 Less.	Evening Prayer 1 Less.	Evening Prayer 2 Less.
10	All Saints	1	Wis. 3	He. 11. 12	Wis. 5	Rev. 19
		2	Am. 8	Lu. 18	Am. 9	Col. 2
18		3	Obad. 1	19	Jon. 1	3
7		4	Jon. 2	20	3	4
	Powder Treason	5	4	21	Mic. 1	1 Th. 1
15	Leonard	6	Mic. 2	22	3	2
4		7	4	23	5	3
		8	6	24	7	4
12		9	Nah. 1	Joh. 1	Nah. 2	5
10		10	Abac. 1	2	Abac. 2	2 Th. 1
1	S. Martin	11	3	3	Zeph. 1	2
	Sol in Sagit.	12	Zeph. 2	4	3	3
	Brice	13	Hag. 1	5	Hag. 2	1 Tim. 1
17	Decembris	14	Zech. 1	6	Zec. 2	2. 3
6	Machute	15	3	7	4	4
	Margaret Q.	16	5	8	6	5
14	Hugh Bishop	17	7	9	8	6
3		18	9	10	10	2 Tim. 1
	Nat. of K. Charles	19	11	11	12	2
11	Edmund King	20	13	12	14	3
19		21	Mal. 1	13	Mal. 2	4
8		22	3	14	4	Tit. 1
	Cicilia	23	1 Chro. 10	15	†	2. 3
	Clement	24	13	16	1 Chr. 14	Phile.
16		25	15	17	16	Heb. 1
5	Katherine	26	17	18	18	2
	Ode Virgin	27	19	19	20	3
13		28	21	20	22	4
2	Fast.	29	28	21	29	5
1	Andrew Apostle	30	2 Ch. 1	Acts 1	2 Ch. 2	6

† Note, that 1 Chronicles 11, is to be read the 23 of November for the first Lesson at Evening Prayer, unto v. 26.

NOVEMBER HATH XXX DAYS
THE MOON HATH XXIX.

Sun {ris. / fall.} hour {7.34 / 4.26}

		Psalms	Morning Prayer 1 Less.	Morning Prayer 2 Less.	Evening Prayer 1 Less.	Evening Prayer 2 Less.
10	All Saints	1	Wis. 3	He. 11. 12	Wis. 5	Rev. 19
		2	Eccle. 14	Lu. 18	Ecc. 15	Col. 2
18		3	16	19	17	3
7		4	18	20	19	4
		5	20	21	21	1 Th. 1
5	Leonard	6	22	22	23	2
4		7	24	23	‡ 25	3
		8	27	24	28	4
12		9	29	Joh. 1	30	5
1		10	31	2	32	2 Th. 1
9	S. Martin	11	33	3	34	2
	Sol in Sagit.	12	35	4	36	3
	Brice	13	37	5	38	1 Tim. 1
17	Decembris	14	39	6	40	2. 3
6	Machute	15	41	7	42	4
		16	43	8	44	5
14	Hugh Bishop	17	45	9	§	6
3		18	47	10	48	2 Tim. 1
		19	49	11	50	2
11	Edmund King	20	51	12	Bar. 1	3
12		21	Bar. 2	13	3	4
8	Cicilia	22	4	14	5	Tit. 1
	Clement	23	6	15	Is. 1	2. 3
		24	Is. 2	16	3	Philem.
16	Katherine	25	4	17	5	Heb. 1
5		26	6	18	7	2
		27	8	19	9	3
13		28	10	20	11	4
2	Fast.	29	12	21	13	5
10	Andrew Apost.	30	Pro. 20	Act. 1	Pro. 21	6

‡ Note, that the beginning of the 26th chapter of Ecclesiastic[illegible] Cantic[illegible] [illegible] must be [illegible]

§ Note, that the [illegible] of the [illegible] Kings, After [illegible] Fast. [illegible]

1559

1559 / 1552 / 1549		OCTOBER HATH XXXI DAYS.		Morning Prayer		Evening Prayer	
				Psalms			
				1 Less.	2 Less.	1 Less.	2 Less.
A	Kalend.	1		Zac. 11	Mar. 4	Zac. 12	1 Cor. 16
b	6 No.	2		13	5	14	2 Cor. 1
c	5 No.	3		Mal. 1	6	Mal. 2	2
d	4 No.	4		3	7	4	3
e	3 No.	5		Tob. 1	8	Tob. 2	4
f	Pr. No.	6		3	9	4	5
g	Nonas	7		5	10	6	6
A	8 Id.	8		7	11	8	7
b	7 Id.	9	Term begins	9	12	10	8
c	6 Id.	10		11	13	12	9
d	5 Id.	11		13	14	14	10
e	4 Id.	12		Judit. 1	15	Judit. 2	11
f	3 Id.	13		3	16	4	12
g	Pr. Id.	14	Sol in Scorp.	5	Lu. d. 1	6	13
A	Idus	15		7	di. 1	8	Gal. 1
b	17 Kl.	16	Novembris	9	2	10	2
c	16 Kl.	17		11	3	12	3
d	15 Kl.	18	Luke Evan.	13	4	14	4
e	14 Kl.	19		15	5	16	5
f	13 Kl.	20		Sap. 1	6	Sap. 2	6
g	12 Kl.	21		3	7	4	Eph. 1
A	11 Kl.	22		5	8	6	2
b	10 Kl.	23		7	9	8	3
c	9 Kl.	24		9	10	10	4
d	8 Kl.	25		11	11	12	5
e	7 Kl.	26		13	12	14	6
f	6 Kl.	27		15	13	16	Phil. 1
g	5 Kl.	28	Simon & Ju.	17	14	18	2
A	4 Kl.	29		19	15	Eccls. 1	3
b	3 Kl.	30		Eccle. 2	16	3	4
c	Pr. Kl.	31		4	17	5	Col. 1

1552

		OCTOBER HATH XXXI DAYS.		Morning Prayer		Evening Prayer	
				Psalms			
				1 Less.	2 Less.	1 Less.	2 Less.
A	Kalend.	16		Za. 11	Mar. 4	Za. 12	1 Cor. 16
b	6 No.	5		13	5	14	2 Cor. 1
c	5 No.	13		Mal. 1	6	Mal. 2	2
d	4 No.	2		3	7	4	3
e	3 No.			Tob. 1	8	Tob. 2	4
f	Pr. No.	10		3	9	4	5
g	Nonas			5	10	6	6
A	8 Id.	18		7	11	8	7
b	7 Id.	7	Term begins	9	12	10	8
c	6 Id.			11	13	12	9
d	5 Id.	15		13	14	14	10
e	4 Id.	4		Judith. 1	15	Judith. 2	11
f	3 Id.			3	16	4	12
g	Pr. Id.	12	Sol in Scor.	5	Lu. di. 1	6	13
A	Idus	1		7	di. 1	8	Gal. 1
b	17 Kl.		Novembris	9	2	10	2
c	16 Kl.	9		11	3	12	3
d	15 Kl.		Luke Evan.	13	4	14	4
e	14 Kl.	17		15	5	16	5
f	13 Kl.	6		Sap. 1	6	Sap. 2	6
g	12 Kl.			3	7	4	Eph. 1
A	11 Kl.	14		5	8	6	2
b	10 Kl.	3		7	9	8	3
c	9 Kl.			9	10	10	4
d	8 Kl.	11		11	11	12	5
e	7 Kl.			13	12	14	6
f	6 Kl.	19		15	13	16	Ph. 1
g	5 Kl.	8	Simon & Ju.	17	14	18	2
A	4 Kl.			19	15	Eccle. 1	3
b	3 Kl.	16		Eccle. 2	16	3	4
c	Pr. Kl.	5		4	17	5	Col. 1

1549

		OCTOBER.		Matins		Evensong	
		October					
		Psalms					
				1 Less.	2 Less.	1 Less.	2 Less.
A	Kalend.	1	1	Za. 11	Mar. 4	Za. 12	1 Cor. 16
b	6 No.	2	2	13	5	14	2 Cor. 1
c	5 No.	3	3	Mal. 1	6	Mal. 2	2
d	4 No.	4	4	3	7	4	3
e	3 No.	5	5	Tob. 1	8	Tob. 2	4
f	Pr. No.	6	6	3	9	4	5
g	Nonas	7	7	5	10	6	6
A	8 Id.	8	8	7	11	8	7
b	7 Id.	9	9	9	12	10	8
c	6 Id.	10	10	11	13	12	9
d	5 Id.	11	11	13	14	14	10
e	4 Id.	12	12	Judith. 1	15	Judit. 2	11
f	3 Id.	13	13	3	16	4	12
g	Pr. Id.	14	14	5	Lu. di. 1	6	13
A	Idus	15	15	7	di. 1	8	Gal. 1
b	17 Kl.	16	16	9	2	10	2
c	16 Kl.	17	17	11	3	12	3
d	15 Kl.	18	18	13	4	14	4
e	14 Kl.	19	19	15	5	16	5
f	13 Kl.	20	20	Sap. 1	6	Sap. 2	6
g	12 Kl.	21	21	3	7	4	Eph. 1
A	11 Kl.	22	22	5	8	6	2
b	10 Kl.	23	23	7	9	8	3
c	9 Kl.	24	24	9	10	10	4
d	8 Kl.	25	25	11	11	12	5
e	7 Kl.	26	26	13	12	14	6
f	6 Kl.	27	27	15	13	16	Ph. 1
g	5 Kl.	28	28	17	14	18	2
A	4 Kl.	29	29	19	15	Eccls. 1	3
b	3 Kl.	30	30	Eccls. 2	16	3	4
c	Pr. Kl.	31	30	4	17	5	Col. 1

1662 S. L. 1604 — DECEMBER HATH XXXI DAYS — THE MOON HATH XXX.

					Morning Prayer		Evening Prayer	
					1 Less.	2 Less.	1 Less.	2 Less.
1	f	Kalend.			Is. 14	Acts 2	Is. 15	Heb. 7
2	g	4 No.	13		16	3	17	8
3	A	3 No.	2		18	4	19	9
4	b	Pr. No.	10		20, 21	5	22	10
5	c	None		[in Lycia	23	6	24	11
6	d	8 Id.	18	Nicholas B. of Myra	25	7 to v. 30	26	12
7	e	7 Id.	7		27	7, 30	28	13
8	f	6 Id.		Conc. of B. V. Mary	29	8	30	Jam. 1
9	g	5 Id.	15		31	9	32	2
10	A	4 Id.	4		33	10	34	3
11	b	3 Id.			35	11	36	4
12	c	Pr. Id.	12		37	12	38	5
13	d	Idus	1	Lucy V. & Mart.	39	13	40	1 Pet. 1
14	e	19 Kl.		Jan.]	41	14	42	2
15	f	18 Kl.	9		43	15	44	3
16	g	17 Kl.		O Sapientia.	45	16	46	4
17	A	16 Kl.	17		47	17	48	5
18	b	15 Kl.	6		49	18	50	2 Pet. 1
19	c	14 Kl.			51	19	52	2
20	d	13 Kl.	14	Fast.	53	20	54	3
21	e	12 Kl.	3	S. Thomas Ap. & M.		21		1 Joh. 1
22	f	11 Kl.			55	22	56	2
23	g	10 Kl.	11		57	23	58	3
24	A	9 Kl.		Fast.	59	24	60	4
25	b	8 Kl.	19	Christmas-day				
26	c	7 Kl.	8	S. Stephen the 1st M.				
27	d	6 Kl.		S. John, Ap. & Ev.				
28	e	5 Kl.	16	Innocents day		25		5
29	f	4 Kl.	5		61	26	62	2 John
30	g	3 Kl.			63	27	64	3 John
31	A	Pr. Kl.	13	Silvester, B. of Ro.	65	28	66	Jude

DECEMBER HATH XXXI DAYS — THE MOON XXX.

Sun {ris. / fall.} hour {7. 12 / 4. 46}		Psalms	Morning Prayer 1 Less.	Morning Prayer 2 Less.	Evening Prayer 1 Less.	Evening Prayer 2 Less.
		1	2 Chr. 5	Acts 2	2 Chr. 6	Heb. 7
18		2	7	3	8	8
7		3	9	4	10	9
	Drostane	4	11	5	12	10
15		5	13	6	14	11
4	Nicholas Bish.	6	15	di. 7	16	12
		7	17	di. 7	18	13
12	Conc. of Mary	8	19	8	20	Jam. 1
1		9	21	9	22	2
		10	23	10	24	3
9		11	25	11	26	4
	Sol in Capric.	12	27	12	28	5
17	Lucy Virgin,	13	29	13	30	1 Pet. 1
	Januarii	14	31	14	32	2
6		15	33	15	34	3
13	O Sapientia	16	35	16	36	4
3		17	Is. 47	17	Is. 48	5
		18	49	18	50	2 Pet. 1
11		19	51	19	52	2
19	Fast.	20	53	20	54	3
	Thomas Apostle	21	Pro. 23	21	Pro. 24	1 Joh. 1
8		22	Is. 55	22	Is. 56	2
		23	57	23	58	3
16	Fast.	24	59	24	60	4
5	Christmas	25	Is. 9	Lu. 2	Is. 7	Titus 3
	S. Stephen	26	Pro. 28	Act. 6, 7	Eccle. 4	Act. 7
13	S. John	27	Eccles. 5	Rev. 1	6	Rev. 22
2	Innocents	28	Exod. 1	Acts. 25	Jer. 31	1 Joh. 5
		29	Is. 61	26	Is. 62	2 Joh.
10		30	63	27	64	3 Joh.
	Silvester Bish.	31	65	28	66	Jude

DECEMBER HATH XXXI DAYS — THE MOON XXX.

Sun {ris. / fall.} hour {7. 12 / 4. 46}		Psalms	Morning Prayer 1 Less.	Morning Prayer 2 Less.	Evening Prayer 1 Less.	Evening Prayer 2 Less.
		1	Is. 14	Acts 2	Is. 15	Heb. 7
18		2	16	3	17	8
7		3	18	4	19	9
		4	20. 21	5	22	10
15		5	23	6	24	11
4	Nicolas Bish.	6	25	di. 7	26	12
		7	27	di. 7	28	13
12	Conc. of Mary	8	29	8	30	Jam. 1
1		9	31	9	32	2
		10	33	10	34	3
9		11	35	11	36	4
	Sol in Capricor.	12	37	12	38	5
17	Lucy Virgin	13	39	13	40	1 Pet. 1
	Januarii	14	41	14	42	2
6		15	43	15	44	3
13	O Sapientia	16	45	16	46	4
3		17	47	17	48	5
		18	49	18	50	2 Pet. 1
11		19	51	19	52	2
19	Fast	20	53	20	54	3
	Thomas Apost.	21	Pro. 23	21	Pro. 24	1 Joh. 1
8		22	Is. 55	22	Is. 56	2
		23	57	23	58	3
16	Fast.	24	59	24	60	4
5	Christmas	25	Is. 9	Lu. 2	Is. 7	Tit. 3
	S. Stephen	26	Pro. 28	Act. 6. 7	Eccle. 4	Acts. 7
13	S. John	27	Eccles. 5	Rev. 1	Eccl. 6	Rev. 22
2	Innocents	28	Jer. 31	Act. 25	Wis. 1	1 Joh. 5
		29	Is. 61	26	Is. 62	2 Joh.
10		30	63	27	64	3 Joh.
	Silvester bish.	30	65	28	66	Jude 1

1559

1559 / 1552 / 1549			NOVEMBER HATH XXX DAYS.	Morning Prayer Psalms 1 Less.	Morning Prayer Psalms 2 Less.	Evening Prayer 1 Less.	Evening Prayer 2 Less.
d	Kalend.	1	All Saints	Sap. 3	He.11.12	Sap. 5	Apo. 19
e	4 No.	2		Eccl. 6	Lu. 18	Eccl. 7	Col. 2
f	3 No.	3		8	19	9	3
g	Pr. No.	4		10	20	11	4
A	Nonas	5		12	21	13	1 Th. 1
b	8 Id.	6		14	22	15	2
c	7 Id.	7		16	23	17	3
d	6 Id.	8		18	24	19	4
e	5 Id.	9		20	Joh. 1	21	5
f	4 Id.	10		22	2	23	2 Th. 1
g	3 Id.	11		24	3	25	2
A	Pr. Id.	12		26	4	27	3
b	Idus	13	Sol in Sagittario	28	5	29	1 Tim. 1
c	18 Kl.	14	December	30	6	31	2. 3
d	17 Kl.	15		32	7	33	4
e	16 Kl.	16		34	8	35	5
f	15 Kl.	17		36	9	37	6
g	14 Kl.	18		38	10	39	2 Tim. 1
A	13 Kl.	19		40	11	41	2
b	12 Kl.	20		42	12	43	3
c	11 Kl.	21		44	13	45	4
d	10 Kl.	22		46	14	47	Tit. 1
e	9 Kl.	23	S. Clement.	48	15	49	2. 3
f	8 Kl.	24		50	16	51	Phile. 1
g	7 Kl.	25		Bar. 1	17	Bar. 2	Heb. 1
A	6 Kl.	26		3	18	4	2
b	5 Kl.	27		5	19	6	3
c	4 Kl.	28		Is. 1	20	Is. 2	4
d	3 Kl.	29		3	21	4	5
e	Pr. Kl.	30	Andrew Apo.	5	Act. 1	6	6

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			NOVEMBER HATH XXX DAYS.	Morning Prayer Psalms 1 Less.	Morning Prayer Psalms 2 Less.	Evening Prayer 1 Less.	Evening Prayer 2 Less.
			All Saints	Sap. 3	He.11.12	Sap. 5	Apo. 19
		13		Eccl. 6	Lu. 18	Ecc. 7	Col. 2
		2		8	19	9	3
				10	20	11	4
		10		12	21	13	1 Th. 1
				14	22	15	2
		18		16	23	17	3
		7		18	24	19	4
				20	Joh. 1	21	5
		15		22	2	23	2 Th. 1
		4		24	3	25	2
				26	4	27	3
		12	Sol in Sagit.	28	5	29	1 Tim. 1
		1	December	30	6	31	2. 3
				32	7	33	4
		9		34	8	35	5
				36	9	37	6
		17		38	10	39	2 Tim. 1
		6		40	11	41	2
				42	12	43	3
		14		44	13	45	4
		3		46	14	47	Tit. 1
			S. Clement.	48	15	49	2. 3
		11		50	16	51	Phile. 1
				Bar. 1	17	Bar. 2	Heb. 1
		19		3	18	4	2
		8		5	19	6	3
			Term ends	Is. 1	20	Is. 2	4
		16		3	21	4	5
		5	Andrew Apo.	5	Act. 1	6	6

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			NOVEMBER.	Matins 1 Less.	Matins 2 Less.	Evensong 1 Less.	Evensong 2 Less.
		1	All Saints	Sap. 3	He.11.12	Sap. 5	Apo. 19
		2		Eccl. 6	Lu. 18	Eccl. 7	Col. 2
		3		8	19	9	3
		4		10	20	11	4
		5		12	21	13	1 Th. 1
		6		14	22	15	2
		7		16	23	17	3
		8		18	24	19	4
		9		20	Joh. 1	21	5
		10		22	2	23	2 Th. 1
		11		24	3	25	2
		12		26	4	27	3
		13		28	5	29	1 Tim. 1
		14		30	6	31	2. 3
		15		32	7	33	4
		16		34	8	35	5
		17		36	9	37	6
		18		38	10	39	2 Tim. 1
		19		40	11	41	2
		20		42	12	43	3
		21		44	13	45	4
		22		46	14	47	Tit. 1
		23		48	15	49	2. 3
		24		50	16	51	Phile. 1
		25		Bar. 1	17	Bar. 2	Heb. 1
		26		3	18	4	2
		27		5	19	6	3
		28		Is. 1	20	Is. 2	4
		29		3	21	4	5
		30	Andre. Apo.	5	Act. 1	6	6

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1550 1552 1549		DECEMBER HATH XXXI DAYS.		Morning Prayer		Evening Prayer	
				Psalms			
				1 Less.	2 Less.	1 Less.	2 Less.
f	Kalend.	1		Is. 7	Acts 2	Is. 8	Heb. 7
g	4 No.	2		9	3	10	8
A	3 No.	3		11	4	12	9
b	Pr. No.	4		13	5	14	10
c	Nonas	5		15	6	16	11
d	8 Id.	6		17	di. 7	18	12
e	7 Id.	7		19	di. 7	20. 21	13
f	6 Id.	8		22	8	23	Jam. 1
g	5 Id.	9		24	9	25	2
A	4 Id.	10		26	10	27	3
b	3 Id.	11		28	11	29	4
c	Pr. Id.	12	Sol in Capricorne	30	12	31	5
d	Idus	13		32	13	33	1 Pet. 1
e	19 Kl.	14	Januarii	34	14	35	2
f	18 Kl.	15		36	15	37	3
g	17 Kl.	16		38	16	39	4
A	16 Kl.	17		40	17	41	5
b	15 Kl.	18		42	18	43	2 Pet. 1
c	14 Kl.	19		44	19	45	2
d	13 Kl.	20		46	20	47	3
e	12 Kl.	21	Thomas Apo.	48	21	49	1 Joh. 1
f	11 Kl.	22		50	22	51	2
g	10 Kl.	23		52	23	53	3
A	9 Kl.	24		54	24	55	4
b	8 Kl.	25	Christmas	Is. 9	Lu. 22	Is. 7	Tit. 3
c	7 Kl.	26	S. Stephen	56	Act. 6. 7	57	Act. 7
d	6 Kl.	27	S. John Eva.	58	Apo. 1	59	Apo. 22
e	5 Kl.	28	Innocents	Jer. 31	Act. 25	60	1 Joh. 5
f	4 Kl.	29		Is. 61	26	62	2 Joh. 1
g	3 Kl.	30		63	27	64	3 Joh. 1
A	Pr. Kl.	31		65	28	66	Jude 1

	DECEMBER HATH XXXI DAYS.		Morning Prayer		Evening Prayer	
			Psalms			
			1 Less.	2 Less.	1 Less.	2 Less.
		1	Is. 7	Act. 2	Is. 8	Heb. 7
13		2	9	3	10	8
2		3	11	4	12	9
10		4	13	5	14	10
		5	15	6	16	11
18		6	17	di. 7	18	12
7		7	19	di. 7	20. 21	13
		8	22	8	23	Jam. 1
15		9	24	9	25	2
4		10	26	10	27	3
		11	28	11	29	4
12	Sol in Cap.	12	30	12	31	5
1		13	32	13	33	1 Pet. 1
	January	14	34	14	35	2
9		15	36	15	37	3
		16	38	16	39	4
17		17	40	17	41	5
6		18	42	18	43	2 Pet. 1
		19	44	19	45	2
14		20	46	20	47	3
3	Thomas Ap.	21	48	21	49	1 Joh. 1
		22	50	22	51	2
11		23	52	23	53	3
		24	54	24	55	4
19	Christmas	25	Is. 9	Lu. 22	Is. 7	Tit. 3
8	S. Stephen	26	56	Act. 6. 7	57	Act. 7
	S. John Evan.	27	58	Apo. 1	59	Apo. 22
16	Innocents	28	Jer. 31	Act. 25	60	1 Joh. 5
5		29	Is. 61	26	62	2 Joh. 1
		30	63	27	64	3 Joh. 1
13		30	65	28	66	Jude 1

	DECEMBER		Matins		Evensong	
	December					
	Psalms					
			1 Less.	2 Less.	1 Less.	2 Less.
		1	Is. 7	Acts 2	Is. 8	Heb. 7
		2	9	3	10	8
		3	11	4	12	9
		4	13	5	14	10
		5	15	6	16	11
		6	17	di. 7	18	12
		7	19	di. 7	20. 21	13
		8	22	8	23	Jacob. 1
		9	24	9	25	2
		10	26	10	27	3
		11	28	11	29	4
		12	30	12	31	5
		13	32	13	33	1 Pet. 1
		14	34	14	35	2
		15	36	15	37	3
		16	38	16	39	4
		17	40	17	41	5
		18	42	18	43	2 Pet. 1
		19	44	19	45	2
		20	46	20	47	3
		21	48	21	49	1 Joh. 1
		22	50	22	51	2
		23	52	23	53	3
		24	54	24	55	4
		25	Is. 9	Matt. 1	Is. 7	Tit. 3
		26	56	Act. 6. 7	57	Act. 7
		27	58	Apoc. 1	59	Apo. 22
		28	Jer. 31	Act. 25	Is. 60	1 Joh. 5
		29	Is. 61	26	62	2 Joh. 1
		30	63	27	64	3 Joh. 1
		31	65	28	66	Jude. 1

THE ORDER
FOR
Morning and Evening Prayer,
daily to be said and used throughout the Year.

THE ORDER
[1]WHERE
Morning and Evening Prayer
shall be used and said. [1604]

The Morning and Evening Prayer shall be used in the accustomed place of the Church, Chapel, or Chancel; [2]except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past.

And here is to be noted that such ornaments of the Church, and of the Ministers thereof, at all times of their Ministration, shall be retained, and be in use, as were in this Church of England, by the authority of Parliament, in the second year of the reign of King Edward the Sixth.

[3]And here is to be noted that the Minister at the time of the Communion, and at all other times in his Ministration, shall use such ornaments in the Church, as were in use by authority of Parliament, in the second year of the reign of King Edward the Sixth, according to the Act of Parliament set in the beginning of this book. [1604]

THE ORDER
for Morning Prayer
daily throughout the Year.

At the beginning of Morning Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he

AN ORDER
for Morning Prayer
daily throughout the Year.

At the beginning both of Morning Prayer, and likewise of Evening Prayer, the [4]Minister shall read with a loud voice some one of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.

AT what time soever a sinner doth repent him of his sin from the bottom of his heart, I will put all his wickedness out of my re-

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[1] where and how Morning and Evening Prayer shall be said or sung [S. L.]

[2] except it be [S. L.]

[3] And here is to be noted, that the Presbyter or Minister at the time of the Communion, and at other times in his Ministration, shall use such ornaments in the Church, as are prescribed, or shall be, by his Majesty, or his Successors, according to the Act of Parliament provided in that behalf. [S. L.]

[4] in such place of the Church, Chapel, or Chancel, and the Minister shall so

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THE ORDER
WHERE
Morning and Evening Prayer
shall be used and said.

The Morning and Evening Prayer shall be used [3] in the accustomed place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past.

And here is to be noted that the Minister at the time of the Communion, and at all other times in his Ministration,[5] shall use such ornaments in the Church, as were in use by authority of Parliament, in the second year of the reign of King Edward the Sixth, according to the Act of Parliament set in the beginning of this book.

AN ORDER
for Morning Prayer
daily throughout the Year.

At the beginning both of Morning Prayer, and likewise of Evening Prayer, the Minister shall read with a loud voice some one of these sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.

AT what time soever a sinner doth repent him of his sin from the bottom of his heart, I will put all his wickedness out of my re-

AN ORDER FOR
Matins
daily through the Year.

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turn him, as the people may best hear. And if there be any controversy therein, the matter shall be referred to the Ordinary, and he or his Deputy shall appoint the place; and the Chancels, &c. [1552]

[5] shall use neither Alb, Vestment, nor Cope; but being Archbishop or Bishop, he shall have and wear a rochet: and being a priest or deacon, he shall have and wear a surplice only. [1552]

[6] Presbyter or Minister [S. L.]

1662	1604 S. L.
shall save his soul alive. *Ezek.* xviii. 27.	membrance, saith the Lord.[1] *Ezek.* xviii. [1604.]
I acknowledge my transgressions, and my sin is ever before me. *Psalm* li. 3.	I do know mine own wickedness, and my sin is alway against me.[2] *Psalm* li. [1604].
Hide thy face from my sins, and blot out mine iniquities. *Psalm* li. 9.	Turn thy face away from our sins (O Lord), and blot out all our offences.[3] *Psalm* li.
The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalm* li. 17.	A sorrowful spirit is a sacrifice to God: despise not (O Lord) humble and contrite hearts. *Psalm* li.
Rend your hearts and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii. 13.	Rend your hearts and not your garments, and turn to the Lord your God: because he is gentle and merciful, he is patient and of much mercy, and such a one that is sorry for your afflictions. *Joel* ii.
To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan.* ix. 9, 10.	To thee, O Lord God, belongeth mercy and forgiveness, for we have gone away from thee, and have not hearkened to thy voice, whereby we might walk in thy laws,[4] which thou hast appointed for us. *Dan.* ix.
	He that covereth his sins shall not prosper; but he that confesseth and forsaketh *them* shall have mercy. *Prov.* xxviii. 13. [S. L.]
O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. Jer. x. 24. *Psalm* vi. 1.	Correct us, O Lord, and yet in thy judgment; not in thy fury, lest we should be consumed, and brought to nothing. *Jer.* x.
Repent ye, for the kingdom of heaven is at hand. *St. Mat.* iii. 2.	Amend your lives, for the kingdom of God is at hand.[5] *Mat.* iii. [1604]
I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke* xv. 18, 19.	I will go to my father, and say to him, Father, I have sinned against heaven and against thee; I am no more worthy to be called thy son.[6] *Luke* xv. [1604]
Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Psalm* cxliii. 2.	Enter not into judgment with thy servants, O Lord; for no flesh is righteous in thy sight. *Psalm* cxliii.
If we say that we have no sin,	If we say that we have no sin,

[1] This sentence is not found in [S. L.]; but in its place is the following, Cast away from you all your transgressions whereby ye have transgressed, and make you a new heart, and a new spirit; for why will ye die? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn *yourselves* and live. *Ezek.* xviii. 31. 32.

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membrance, saith the Lord. *Ezek.* xviii.

I do know mine own wickedness, and my sin is [7]always against me. *Psalm* li.

Turn thy face away from our sins (O Lord), and blot out all our offences. *Psalm* li.

A sorrowful spirit is a sacrifice to God: despise not (O Lord) humble and contrite hearts. *Psalm* li.

Rend your hearts and not your garments, and turn to the Lord your God: because he is gentle and merciful, he is patient and of much mercy, and such a one that is sorry for your afflictions. *Joel* ii.

To thee, O Lord God, belongeth mercy and forgiveness, for we have gone away from thee, and have not hearkened to thy voice, whereby we might walk in thy laws, which thou hast appointed for us. *Dan.* ix.

Correct us, O Lord, and yet in thy judgment; not in thy fury, lest we should be consumed, and brought to nothing. *Jer.* ii.

Amend your lives, for the kingdom of God is at hand. *Mat.* iii.

I will go to my father, and say to him, Father, I have sinned against heaven, and against thee; I am no more worthy to be called thy son. *Luke* xv.

Enter not into judgment with thy servants, O Lord, for no flesh is righteous in thy sight. *Psalm* cxlii.

If we say that we have no sin,

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[2] Omitted in [S. L.]

[3] These Sentences in [S. L.] are taken from the last translation.

[4] In [S. L.] the corresponding Sentence is continued; "which he set before us by his servants the Prophets."

[5] Omitted in [S. L.] [6] Omitted in [S. L.] [7] alway [1552]

1662	1604 S. L.
we deceive ourselves, and the truth is not in us; but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *St. John* i. 8, 9.	we deceive ourselves, and there is no truth in us. 1 *John* i.

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which [1]are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as [1]are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me;

A general Confession to be said of the whole Congregation after the Minister, all kneeling.

A general Confession to be said of the whole Congregation after the Minister, kneeling. [1604.]

A general Confession to be said by all that are present after or with the Deacon or Presbyter, all humbly kneeling. [S. L.]

ALMIGHTY and most merciful Father; we have erred and strayed from thy ways like lost sheep: We have followed too much the devices and desires of our own hearts; We have offended against thy holy laws: We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that [1]are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant O most merciful Father, for his sake, That we may hereafter live a godly, righteous, and sober life, To the glory of [2]thy holy Name. Amen.

[1] be [1604] [S. L.]

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we deceive ourselves, and there is no truth in us. 1 *John* i.

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to knowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which be requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as be here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me;

A general Confession, to be said of the whole Congregation after the Minister, kneeling.

ALMIGHTY and most merciful Father; We have erred and strayed from thy ways like lost sheep: We have followed too much the devices and desires of our own hearts; We have offended against thy holy laws: We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health

[1] thy holy Name, and the salvation of our own souls. Amen. [S. L.]

1662 | 1604 S. L.

The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.

The Absolution, or Remission of sins, to be pronounced by the Minister alone. [1604.]

The Absolution, or Remission of sins, to be pronounced by the Presbyter alone, he standing up and turning himself to the people, but they still remaining humbly upon their knees. [S. L.]

ALMIGHTY God, the Father of our Lord Jesus Christ, [2]who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and [3]hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: [4]He pardoneth and absolveth all them [5]that truly repent, and unfeignedly believe his holy Gospel. Wherefore [6]let us beseech him to grant us true repentance, and his holy Spirit, [7]that those things may please him, which we do at this present; and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord.

The people shall answer here, and at the end of all other prayers,

Amen.

Then the Minister shall kneel, and say the Lord's Prayer with an audible voice;

The people shall answer,

Amen.

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[2] which [1604]

[3] who hath given power and commandment to the Presbyters of his Church the Ministers of his Gospel, to declare, &c. [S. L.]

[4] The same Almighty God pardoneth, &c. [S. L.]

[5] which [1604] [S. L.]

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in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that be penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant O most merciful Father, for his sake, That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy name. Amen.

The Absolution to be pronounced by the Minister alone.

ALMIGHTY God, the Father of our Lord Jesus Christ, which desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power and commandment to his ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them which truly repent, and unfeignedly believe his holy Gospel. Wherefore we beseech him to grant us true repentance, and his holy Spirit, that those things may please him, which we do at this present; and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. [t] Amen.

The people shall answer.

Amen.

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[t] Wherefore we beseech him &c. [1604] [S. L.]

[r] that we may receive from him absolution from all our sins, that those things may, &c. [S. L.]

[s] Amen *omitted* [1552]

1662	1604 S. L.
the people also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.	[1] *Then shall the Minister begin the Lord's Prayer with a loud voice.* [1604]

OUR Father, which art in Heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, the power and the glory, for ever and ever. Amen.

But deliver us from evil. [2]Amen.

Then likewise he shall say,

O Lord, open thou our lips.
Answer. And our mouth shall shew forth thy praise.
[3] *Priest.* O God, make speed to save us.
Answer. O Lord, make haste to help us.

Here all standing up, the Priest shall say,	*Then all of them standing up, the Presbyter shall say or sing,* [S. L.]
Glory be to the Father, and to the Son, and to the Holy Ghost;	*Priest.* [1604] [4]Glory be to the Father, and to the Son, &c.
Answer. As it was in the beginning, is now, and ever shall be, world without end. Amen.	As it was in the beginning, is now, &c.
Priest. Praise ye the Lord.	Praise ye the Lord.
Answer. The Lord's name be praised.	*Answer.* The Lord's name be praised. [S. L.]

Then shall be said or sung this Psalm following.

Except on Easter day, upon which another Anthem is appointed: and on the Nineteenth day of every month it is not to be read here, but in the ordinary course of the Psalms.

Venite exultemus Domino. Ps. 95.

O COME,[5] let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving; and shew ourselves glad in him with Psalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O come, let us worship, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

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[1] *Then shall the Presbyter or Minister begin the Lord's Prayer with a loud voice. And in this, and all other places of the Liturgy, where the last words,* for thine is the kingdom, &c. *are expressed, the Presbyter shall read them. But in all places where they are not expressed, he shall end at these words,* but deliver us from evil. Amen. [S. L.]

[2] For thine is the kingdom, the power, and the glory, for ever and ever. Amen. [S. L.]

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Then shall the Minister begin the Lord's Prayer with a loud voice.	*The Priest being in the quire, shall begin with a loud voice the Lord's Prayer, called the* Paternoster.

OUR Father, which art in Heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Then likewise he shall say,

O Lord, open thou [6]our lips.
Answer. And [6]our mouth shall shew forth thy praise.
Priest. O God, make speed to save [7]us.
Answer. O Lord, make haste to help [7]us.

Priest. Glory be to the Father, and to the Son, and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be world without end. Amen.

Praise ye the Lord.	Praise ye the Lord. *And from Easter to Trinity Sunday,* Hallelujah.
Then shall be said or sung this Psalm following.	*Then shall be said or sung, without any Invitatory, this Psalm,* Venite, exultemus, &c. *in English, as followeth: Psalm* xcv.

O COME, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.
Let us come before his presence with thanksgiving: and shew ourself glad in him with Psalms.
For the Lord is a great God: and a great King above all gods.
In his hand are all the corners of the earth: and the strength of the hills is his also.
The sea is his, and he made it: and his hands prepared the dry land.
O come, let us worship and fall down: and kneel before the Lord our Maker.
For he is the Lord our God: and we are the people of his pasture, and the sheep of his hands.

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[3] In [S. L.] Presbyter is used *passim* for Priest.
[4] Glory be to the Father, and to the Son, and to the Holy Ghost;
Answer. As it was in the beginning, is now, and ever shall be, world without end. Amen. [S. L.]
[5] In [S. L.] this Psalm is taken from the last translation.
[6] my [1549]
[7] me [1549]

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To-day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness;

When your fathers tempted me : proved me, and saw my works.

Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I sware in my wrath : that they should not enter into my rest.

[1] Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Then shall follow the Psalms in order as they be appointed. And at the end of every Psalm throughout the Year, and likewise in the end of Benedicite, Benedictus, Magnificat, *and* Nunc dimittis *shall be repeated,*

Then shall follow certain Psalms in order, as they be appointed in a table made for that purpose, except there be proper Psalms appointed for that day.

[2] *And at the end of every Psalm throughout the year, and likewise in the end of* Benedictus, Benedicite, Magnificat, *and* Nunc dimittis, *shall be repeated,*

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be; world without end. Amen.

Glory be to the Father, &c. As it was in the, &c. [1604]

Then shall be read distinctly with an audible voice the First Lesson, taken out of the Old Testament, as is appointed in the Calendar, (except there be proper Lessons assigned for that day): He that readeth so standing and turning himself, as he may best be heard of all such as are present.

And after that, shall be said or sung, in English, the Hymn, called Te Deum laudamus, *daily throughout the Year.*

Then shall be read two lessons distinctly with a loud voice, that the people may hear. The first of the Old Testament, the second of the New; like as they be appointed in the Calendar, except there be proper Lessons assigned for that day; [3] *the Minister that readeth the Lesson standing and turning him so as he may best be heard of all such as be present.*

Note, *That before every Lesson the Minister shall say,* Here beginneth such a Chapter, or Verse of such a Chapter, of such a Book: *And after every Lesson,* Here endeth the First, or the Second Lesson.

And before every Lesson, the [3] *Minister shall say thus: The First, second, third or fourth chapter of Genesis, or Exodus,* [4] *Matthew, Mark, or other like, as is appointed in the Calendar. And in the end of every Chapter he shall say,*

Here endeth such a Chapter of such a Book.

And to the end the people may the better hear, in such places where they do sing, there shall the Lessons be sung in a plain tune, after the manner of dis-

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[1] Glory be to the Father, &c.
As it was in the beginning, &c. [S. L.]

[2] *And as at the end of the* Venite, *so also at the end of every Psalm throughout the year, and likewise in the end of* Benedictus, Magnificat, *and* Nunc dimittis, *shall be repeated,*

Glory be to the Father and to the Son : and to the Holy Ghost.

And the people shall answer,

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To-day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness;

When your fathers tempted me : proved me, and saw my works.

Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I sware in my wrath: that they should not enter into my rest.

[5] Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now, &c.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Then shall follow certain Psalms in order [6] *as they been appointed in a table made for that purpose, except there be proper Psalms appointed for that day. And at the end of every Psalm throughout the Year, and likewise in the end of* Benedictus, Benedicite, Magnificat, *and* Nunc dimittis, *shall be repeated,*

Glory be to the Father, and to the Son: &c.

Glory be to the Father, and to the Son, &c.

Then shall be read two Lessons distinctly with a loud voice that the people may hear. The first of the Old Testament, the second of the New; like as they be appointed by the Calendar, except there be proper Lessons assigned for that day; the Minister that readeth the Lesson standing and turning him so as he may best be heard of all such as be present. And before every Lesson, the Minister shall say thus: The first, second, third or fourth Chapter of Genesis or Exodus, Matthew, Mark, or other like, as is appointed in the Calendar. And in the end of every Chapter he shall say,

Here endeth such a Chapter of such a Book.

And (to the end the people may the better hear) in such places where they do sing, there shall the Lessons be sung in a plain tune, after the manner of distinct reading: and likewise the Epistle and Gospel.

As it was in the beginning, is now, and ever shall be, world without end Amen. *Every one standing up at the same.* [S. L.]

[5] The Presbyter or Minister [S. L.] [6] Saint Matthew, Saint Mark [S. L.]

[5] Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen. [1552]

[6] as they be appointed [1552]

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tinct reading: and likewise the Epistle and Gospel.

After the first Lesson shall follow Te Deum laudamus *in English, daily throughout the year.* [1604]

After the first Lesson shall be said or sung Te Deum laudamus *in English, daily throughout the whole year.* [S.L.]

Te Deum laudamus.

WE praise thee, O God : we acknowledge thee to be the Lord.
All the earth doth worship thee : the Father everlasting.
To thee all Angels cry aloud : the Heavens and all the Powers therein.
To thee Cherubin and Seraphin : continually do cry,
Holy, holy, holy : Lord God of Sabaoth;
Heaven and earth are full of the majesty : of thy glory.
The glorious company of the Apostles : praise thee.
The goodly fellowship of the Prophets : praise thee.
The noble army of Martyrs : praise thee.
The holy Church throughout all the world : doth acknowledge thee.
The Father : of an infinite Majesty;
Thine honourable, true : and only Son;
Also the Holy Ghost : the Comforter.
Thou art the King of Glory : O Christ;
Thou art the everlasting Son : of the Father.
When thou tookest upon thee to deliver man : thou didst not abhor the Virgin's womb.
When thou hadst overcome the sharpness of death : thou didst open the Kingdom of Heaven to all believers.
Thou sittest at the right hand of God : in the glory of the Father.
We believe that thou shalt come : to be our Judge.
We therefore pray thee, help thy servants : whom thou hast redeemed with thy precious blood.
Make them to be numbered with thy saints : in glory everlasting.
O Lord, save thy people : and bless thine heritage.
Govern them : and lift them up for ever.
Day by day : we magnify thee.
And we worship thy Name : ever world without end.
Vouchsafe, O Lord : to keep us this day without sin.
O Lord, have mercy upon us : have mercy upon us.
O Lord, let thy mercy lighten upon us : as our trust is in thee.
O Lord, in thee have I trusted : let me never be confounded.

Or this Canticle,
Benedicite omnia opera.

Or this Canticle,
Benedicite, omnia opera, &c. [1604]

O ALL ye works of the Lord, bless ye the Lord : praise him, and magnify him for ever.
O ye Angels of the Lord, bless ye the Lord : praise him, and magnify him for ever.

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[1] are replenished with the majesty of thy glory. [1549]
[2] The Holy Ghost also being the Comforter. [1549]

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After the first Lesson shall follow Te Deum laudamus, *in English, daily through the whole year.*

Te Deum.

1549

After the first Lesson shall follow Te Deum laudamus, *in English, daily throughout the year, except in Lent, all the which time, in the place of* Te Deum *shall be used* Benedicite omnia opera Domini Domino, *in English as followeth,*

Te Deum laudamus.

WE praise thee, O God : we acknowledge thee to be the Lord.
All the earth doth worship thee : the Father everlasting.
To thee all Angels cry aloud : the Heavens and all the Powers therein.
To thee Cherubin and Seraphin : continually do cry,
Holy, holy, holy : Lord God of Sabaoth ;
Heaven and earth are[1] full of the majesty : of thy glory.
The glorious company of the Apostles : praise thee.
The goodly fellowship of the Prophets : praise thee.
The noble army of Martyrs : praise thee.
The holy Church throughout all the world : doth acknowledge thee ;
The Father : of an infinite Majesty ;
Thine honourable, true : and only Son ;
[2]Also the Holy Ghost : the Comforter.
Thou art the King of Glory : O Christ ;
Thou art the everlasting Son : of the Father.
When thou tookest upon thee to deliver man : thou didst not abhor the Virgin's womb.
When thou hadst overcome the sharpness of death : thou didst open the Kingdom of Heaven to all believers.
Thou sittest at the right hand of God : in the glory of the Father.
We believe that thou shalt come : to be our Judge.
We therefore pray thee, help thy servants : whom thou hast redeemed with thy precious blood.
Make them to be numbered with thy saints : in glory everlasting.
O Lord, save thy people : and bless thine heritage.
Govern them : and lift them up for ever.
Day by day : we magnify thee.
And we worship thy Name : ever world without end.
Vouchsafe, O Lord : to keep us this day without sin.
O Lord, have mercy upon us : have mercy upon us.
O Lord, let thy mercy lighten upon us : as our trust is in thee.
O Lord, in thee have I trusted : let me never be confounded.

Or this Canticle,

Benedicite omnia opera Domini Domino.

Benedicite omnia opera Domini Domino.

O ALL ye Works of the Lord, [3]bless ye the Lord : praise him and magnify him for ever.
O ye Angels of the Lord, [3]bless ye the Lord : praise him, and magnify him for ever.

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[2] speak good of the Lord : praise him, and set him up for ever. [1549]

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O ye Heavens, bless ye the Lord : praise him, and magnify him for ever.

O ye Waters that be above the firmament, bless ye the Lord : praise him, and magnify him for ever.

O all ye Powers of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Sun and Moon, bless ye the Lord : praise him, and magnify him for ever.

O ye Stars of Heaven, bless ye the Lord : praise him, and magnify him for ever.

O ye Showers and Dew, bless ye the Lord : praise him, and magnify him for ever.

O ye Winds of God, bless ye the Lord : praise him, and magnify him for ever.

O ye Fire and Heat, bless ye the Lord : praise him, and magnify him for ever.

O ye Winter and Summer, bless ye the Lord : praise him, and magnify him for ever.

O ye Dews and Frost, bless ye the Lord : praise him, and magnify him for ever.

O ye Frost and Cold, bless ye the Lord : praise him, and magnify him for ever.

O ye Ice and Snow, bless ye the Lord : praise him, and magnify him for ever.

O ye Nights and Days, bless ye the Lord : praise him, and magnify him for ever.

O ye Light and Darkness, bless ye the Lord : praise him, and magnify him for ever.

O ye Lightnings and Clouds, bless ye the Lord : praise him, and magnify him for ever.

O let the earth bless the Lord : yea, let it praise him, and magnify him for ever.

O ye Mountains and Hills, bless ye the Lord : praise him, and magnify him for ever.

O all ye Green Things upon the earth, bless ye the Lord : praise him and magnify him for ever.

O ye Wells, bless ye the Lord : praise him, and magnify him for ever.

O ye Seas and Floods, bless ye the Lord : praise him, and magnify him for ever.

O ye Whales, and all that move in the waters, bless ye the Lord : praise him, and magnify him for ever.

O all ye Fowls of the air, bless ye the Lord : praise him, and magnify him for ever.

O all ye Beasts and Cattle, bless ye the Lord : praise him, and magnify him for ever.

O ye Children of men, bless ye the Lord : praise him, and magnify him for ever.

O let Israel bless the Lord : praise him, and magnify him for ever.

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[1] speak good of the Lord : praise him, and set him up for ever. [1549]

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O ye Heavens, [1] bless ye the Lord : praise him, and magnify him for ever.

O ye Waters that be above the firmament, [1] bless ye the Lord : praise him, and magnify him for ever.

O all ye Powers of the Lord, [1] bless ye the Lord : praise him, and magnify him for ever.

O ye Sun and Moon, [1] bless ye the Lord : praise him, and magnify him for ever.

O ye Stars of Heaven, [1] bless ye the Lord : praise him, and magnify him for ever.

O ye Showers and Dew, [1] bless ye the Lord : praise him, and magnify him for ever.

O ye Winds of God, [1] bless ye the Lord : praise him, and magnify him for ever.

O ye Fire and Heat, bless ye the Lord : praise him, and magnify him for ever. | O ye Fire and Heat, praise ye the Lord : praise him, and set him up for ever.

O ye Winter and Summer, [1] bless ye the Lord : praise him, and magnify him for ever.

O ye Dews and Frosts, [1] bless ye the Lord : praise him, and magnify him for ever.

O ye Frost and Cold, [1] bless ye the Lord : praise him, and magnify him for ever.

O ye Ice and Snow, [1] bless ye the Lord : praise him, and magnify him for ever.

O ye Nights and Days, [1] bless ye the Lord : praise him, and magnify him for ever.

O ye Light and Darkness, [1] bless ye the Lord : praise him, and magnify him for ever.

O ye Lightnings and Clouds, [1] bless ye the Lord : praise him, and magnify him for ever.

O let the Earth bless the Lord : yea, let it praise him, and magnify him for ever. | O let the Earth speak good of the Lord : yea, let it praise him, and set him up for ever.

O ye Mountains and Hills, [1] bless ye the Lord : praise him, and magnify him for ever.

O all ye Green Things upon the earth, [1] bless ye the Lord : praise him and magnify him for ever.

O ye Wells, [1] bless ye the Lord : praise him, and magnify him for ever.

O ye Seas and Floods, [1] bless ye the Lord : praise him, and magnify him for ever.

O ye Whales, and all that move in the waters, [1] bless ye the Lord : praise him, and magnify him for ever.

O all ye Fowls of the air, [1] bless ye the Lord : praise him, and magnify him for ever.

O all ye Beasts and Cattle, [2] bless ye the Lord : praise him, and magnify him for ever.

O ye Children of men, [1] bless ye the Lord : praise him, and magnify him for ever.

O let Israel bless the Lord : praise | O let Israel speak good of the

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[2] speak ye good of the Lord, &c. [1549]

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O ye Priests of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Servants of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Spirits and Souls of the righteous, bless ye the Lord : praise him, and magnify him for ever.

O ye holy and humble Men of heart, bless ye the Lord : praise him, and magnify him for ever.

O Ananias, Azarias, and Misael, bless ye the Lord : praise him, and magnify him for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Then shall be read in like manner the Second Lesson, taken out of the New Testament; And after that, the Hymn following; except when that shall happen to be read in the Chapter for the Day, or for the Gospel on St. John Baptist's Day.

Benedictus. S. Luke i. 68.

Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now, &c.[1] [1604]

And after the second Lesson shall be used and said, Benedictus, *in English, as followeth.* [1604]

And after the second Lesson shall be used and said, Benedictus Dominus Deus Israel *in English, as followeth.* [S. L.]

Benedictus [1604]

Benedictus. Luke i. 68. [S. L.]

[2] BLESSED be the Lord God of Israel : for he hath visited, and redeemed his people,

And hath raised up a mighty salvation for us : in the house of his servant David.

As he spake by the mouth of his holy Prophets : which have been since the world began :

That we should be saved from our enemies : and from the hands of all that hate us;

To perform the mercy promised to our forefathers : and to remember his holy covenant.

To perform the oath which he sware to our forefather Abraham : that he would give us;

That we being delivered out of the hand of our enemies : might serve him without fear,

In holiness and righteousness before him : all the days of our life.

And thou, Child, shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways;

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[1] This Canticle does not appear in [S. L.]; but in its place the 23rd Psalm, as follows;

Or this Psalm. Dominus regit me. Psalm 23.

The Lord is my Shepherd, I shall not want.

He maketh me to lie down in green pastures : he leadeth me beside the still waters.

He restoreth my soul : he leadeth me in the paths of righteousness for his Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me, thy rod and thy staff comfort me.

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him, and magnify him for ever.	Lord : praise him and set him up for ever.

O ye Priests of the Lord, [5]bless ye the Lord : praise him, and magnify him for ever.

O ye Servants of the Lord, [5]bless ye the Lord : praise him, and magnify him for ever.

O ye Spirits and Souls of the righteous, [5]bless ye the Lord : praise him, and magnify him for ever.

O ye holy and humble Men of heart, [4]bless ye the Lord : praise him, and magnify him for ever.

O Ananias, Azarias, and Misael, [4]bless ye the Lord : praise him, and magnify him for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost; As it was in the beginning, is now, and ever, &c.	Glory be to the Father, and to the Son, &c. As it was in the beginning, is now, &c.
And after the Second Lesson shall be used and said, Benedictus, *in English, as followeth.*	*And after the second Lesson, throughout the whole year, shall be used* Benedictus Dominus Deus Israel, *&c. in English as followeth.*

Benedictus.

BLESSED be the Lord God of Israel : for he hath visited and redeemed his people.

And hath [6]raised up a mighty salvation for us, in the house of his servant David.

As he spake by the mouth of his holy Prophets, which [7]have been since the world began;

That we should be saved from our enemies : and from the hands of all that hate us;

To perform the mercy promised to our [8]forefathers : and to remember his holy covenant;

To perform the oath which he sware to our [9]forefather Abraham : that he would give us :

That we being delivered out of the hands of our enemies : might serve him without fear,

In holiness and righteousness before him : all the days of our life.

And thou, Child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways;

Thou preparest a table before me in the presence of mine enemies : thou anointest my head with oil, my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost; As it was in the beginning, is now, &c.

[5] In [S. L.] this Hymn is taken from the last translation.

[4] speak ye good of the Lord : praise ye him, &c. [1549]

[5] speak good of the Lord : praise him and set him up for ever [1549.]

[6] lifted up an horn of salvation to us, &c. [1549] [7] hath [1549]

[8] fathers [1549] [9] father [1549]

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To give knowledge of salvation unto his people : for the remission of their sins,

Through the tender mercy of our God : whereby the Day-spring from on high hath visited us;

To give light to them that sit in darkness, and in the shadow of death: and to guide our feet into the way of peace.

[1]Glory be to the Father, and to the Son : and to the Holy Ghost:

As it was in the beginning, is now and ever shall be : world without end. Amen.

Or this Psalm, Jubilate Deo.	*Or this C Psalm. Jubilate Deo.*
[2]O BE joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song. Be ye sure that the Lord he is God : it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name. For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.	
Glory be to the Father, and to the Son : and to the Holy Ghost; As it was in the beginning, is now, and ever shall be : world without end. Amen.	Glory be to the Father, and to the Son, &c. As it was in the beginning, is now, &c.
Then shall be sung or said the Apostles' Creed by the Minister, and the people standing: except only such days as the Creed of St. Athanasius is appointed to be read.	*Then shall be said the Creed, by the Minister, and the people, standing.* [1604] *Then shall be said or sung the Creed by the Presbyter or Minister, and the people standing.* [S. L.]

I BELIEVE in God the Father Almighty, Maker of heaven and earth. And in Jesus Christ his only Son our Lord; [3]who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under [4]Pontius Pilate; Was crucified, dead, and buried; He descended into Hell; The third day he rose again from the dead; He ascended into Heaven, And sitteth on the right hand of God the Father Almighty; From thence [5]he shall come to judge the quick and the dead. I believe in the Holy Ghost; The Holy Catholic Church; The Communion of Saints; The forgiveness of Sins; The Resurrection of the Body, And the Life everlasting. Amen.

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[1] Glory be to the Father, and to the Son, &c.
As it was in the beginning, is now, &c. [1604]

[2] In [S. L.] this Psalm is taken from the last translation.

[3] which [1604] [S. L.]

[4] Ponce Pilate [1604] [S. L.]

[5] shall he [1604]

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To give knowledge of salvation unto his people : for the remission of their sins,

Through the tender mercy of our God : whereby the Day-spring from on high hath visited us;

To give light to them that sit in darkness, and in the shadow of death: and to guide our feet into the way of peace.

[6]Glory be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Or the C Psalm, ***Jubilate.*** [1559]
Or else this Psalm. ***Jubilate Deo.*** *Ps. C.* [1552]

O BE joyful in the Lord, (all ye lands :) serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

[7]Glory be to the Father, &c.

As it was in the, &c.

Then shall be said the Creed by the Minister, and the people, standing.

I BELIEVE in God, the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord; Which was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Ponce Pilate; Was crucified, dead, and buried; He descended into hell: The third day he[8] arose again from the dead; He ascended into heaven,

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[6] Glory be to the Father, and to the Son, &c.
As it was in the beginning, is now, and ever, &c. [1549]

[7] Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen. [1552]

[8] rose [1552]

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And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,

And after that, these Prayers following, as well at Evening Prayer as at Morning Prayer, all devoutly kneeling, the [1]Minister first pronouncing with a loud voice,

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray. | [2]*The Minister.* Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Then the [2]Minister, Clerks, and people, shall say the Lord's Prayer, in English, with a loud voice.

OUR Father, which art in heaven; [&c. 1604] Hallowed be thy Name; Thy kingdom come, Thy will be done in earth, as it is in heaven, Give us this day our daily bread, And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. Amen. [S. L.]

Then the Priest standing up, shall say,

Then the [2]Minister, standing up, shall say,

O Lord, shew thy mercy upon us.

Answer. And grant us thy salvation.

Priest. O Lord, save [3]the King.

Answer. And mercifully hear us, when we call upon thee.

Priest. Endue thy [4]Ministers with righteousness.

Answer. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Answer. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us.

Answer. And take not thy Holy Spirit from us.

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[1] Presbyter or Minister [S. L.] [2] Presbyter [S. L.]
[3] our King [S. L.]

1559 1552 | 1549

And sitteth on the right hand of God the Father Almighty; From thence[5] he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; and the Life everlasting. Amen.

And after that, these Prayers following, as well at Evening Prayer as at Morning Prayer, all devoutly kneeling, the Minister first pronouncing with a loud voice,

Then shall be said daily through the Year, the Prayers following, as well at Evensong as at Matins, all devoutly kneeling.

The Lord be with you:

Answer. And with thy spirit.

[6] *Minister.* Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Then the Minister, Clerks, and people, shall say the Lord's Prayer in English, with a loud voice.

Then the Minister shall say the Creed and the Lord's Prayer in English, with a loud voice, &c.

OUR Father, which, &c. [1559]

OUR Father, which art, &c. [1552]

Answer. BUT deliver us from evil. Amen.

Then the Minister standing up shall say,

Priest.

O Lord, shew thy mercy upon us.

Answer. And grant us thy salvation.

Priest. O Lord, save the [7] Queen.

Answer. And mercifully hear us when we call upon thee.

Priest. Endue thy Ministers with righteousness.

Answer. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Answer. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us.

Answer. And take not thy Holy Spirit from us.

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[4] Presbyters and Ministers [S. L.]
[5] shall he [1552]
[6] The Minister [1552]
[7] King [1552] [1549]

1662

Then shall follow three Collects; the first of the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth; all kneeling.

1604 S. L.

Then shall follow three Collects; the first of the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth;

The Second Collect for Peace.

O GOD, [1]who art the author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

The Third Collect for Grace.

O LORD, our heavenly Father, Almighty and everlasting God, [2]who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

In Quires and Places where they sing, here followeth the Anthem.

Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.

¶ *A Prayer for the King's Majesty.*

O LORD, our heavenly Father, &c. *Amen.*

¶ *A Prayer for the Royal Family.*

ALMIGHTY God, the fountain, &c. *Amen.*

¶ *A Prayer for the Clergy and People.*

ALMIGHTY and everlasting God, &c. *Amen.*

¶ *A Prayer of Saint Chrysostom.*

ALMIGHTY God, who hast given us grace, &c. *Amen.*

After this Collect ended, followeth the Litany; and if the Litany be not appointed to be said or sung that morning, then shall next be said the prayer for the King's Majesty, with the rest of the prayers following at the end of the Litany, and the Benediction. [S. L.]

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[1] which art author of, &c. [1604] [S. L.] [2] which [1604] [S. L.]

¶ These Prayers are all printed at full length in [1662.]

1559 1552

Then shall follow three Collects; the first of the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer, throughout all the year, as followeth;

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Then shall daily follow three Collects; the first of the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for grace to live well. And the two last Collects shall never alter, but daily be said at Matins throughout all the year, as followeth.

The Priest standing up, and saying,

Let us pray.

Then the Collect of the Day.

The Second Collect for Peace.

O GOD, which art author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom: Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesu Christ our Lord. Amen.

The Third Collect for Grace.

O LORD, our heavenly Father, Almighty and [3]everlasting God, which hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight; through Jesus Christ our Lord. Amen.

[3] everliving [1549].

1662

2 *Cor.* xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer throughout the Year.

1604 S. L.

THE ORDER
for Evening Prayer
daily throughout the Year.

At the beginning of Evening Prayer the Minister shall read with a loud voice some one, or more of these Sentences of the Scriptures, that follow. And then he shall say that which is written after the said Sentences.

[1]WHEN the wicked man, &c.

Then the Minister shall kneel and say the Lord's Prayer; the people also kneeling, and repeating it with him.

OUR Father which art in heaven, Hallowed be thy Name: Thy kingdom come, Thy will be done in earth, as it is in heaven. Give us this day our daily bread, And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, The power, and the glory, for ever and ever, Amen.

AN ORDER
for Evening Prayer
throughout the Year.

The Priest shall say, [1604]
After the Sentences, Exhortation, fession, and Absolution, as is app at Morning Prayer, the Presbyter say, or sing, [S. L.]

[2]OUR Father which art in ven, &c. [1604]

Then likewise he shall [3]*say,*

O Lord, open thou our lips.
Answer. And our mouth shall shew forth thy praise.
Priest. O God, make speed to save us.
Answer. O Lord, make haste to help us.

---

[1] The Sentences, Exhortation, Confession, and Absolution, are printed *length.* In 1552, 1559, 1604, and S. L. the corresponding Rubric in the for Morning Prayer directs, *At the beginning both of Morning Prayer an*

1559 1552 | 1549

AN ORDER for Evening Prayer throughout the Year.	AN ORDER FOR Evensong throughout the Year.
The Priest shall say,	*The Priest shall say,*
UR Father, which &c.	OUR Father, &c.

Then likewise he shall say,

Lord, open thou our lips. *Answer.* And our mouth shall forth thy praise. *Priest.* O God, make speed to us. *Answer.* Lord, make haste to us.	O God, make speed to save me. *Answer.* O Lord, make haste to help me.

of Evening Prayer, &c. Hence neither the Rubric, nor the Sentences, &c. printed in the Order for Evening Prayer in those Liturgies.
at full length in [S. L.] as in 1662. [3] say or sing [S. L.]

1662

Here all standing up, the Priest shall say,

Glory be to the Father, and to the Son, and to the holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest. Praise ye the Lord.

Answer. The Lord's name be praised.

Then shall be said or sung the Psalms in order as they be appointed. Then a Lesson of the Old Testament, as is appointed. And after that, Magnificat *(or the Song of the blessed Virgin Mary) in English, as followeth,*

Magnificat. S. Luke i. 46.

1604 S. L.

Priest. Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be; world without end. Amen.

All standing up as often as it is repeated. [S. L.]

Praise ye the Lord.

Answer. The Lord's name be praised. [S. L.]

Then the Psalms in order as they be appointed in the Table for Psalms, except there be proper Psalms appointed for that day. Then a Lesson of the Old Testament [1] *as is appointed likewise in the Calendar, except there be proper Lessons appointed for that day. After that,* [2] Magnificat, *in English, as followeth,*

[3] *Magnificat.* Luke i. [1604]

MY soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

For he hath regarded: the lowliness of his hand-maiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed, for ever.

[4] Glory be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Or else this Psalm; except it be on the Nineteenth Day of the Month, when it is read in the Ordinary course of the Psalms.

Or else this Psalm.

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[1] as it is [S. L.] [2] the Magnificat [S. L.]

[3] Magnificat. Luke i. 46. [S. L.] taken from the new translation.

1559 1552

Priest. Glory be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Praise ye the Lord.

Then Psalms in order as they be appointed in the Table for Psalms, except there be proper Psalms appointed for that day. Then a Lesson of the Old Testament, as is appointed likewise in the Calendar, except there be proper Lessons appointed for that day. After that, Magnificat *in English, as followeth,*

Magnificat.

1549

Priest. Glory be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Praise ye the Lord.

And from Easter to Trinity Sunday,

Hallelujah,

as before is appointed at Matins.

Then Psalms in order as they be appointed in the Table for Psalms, except there be proper Psalms appointed for that day. Then a Lesson of the Old Testament, as it is appointed likewise in the Calendar, except there be proper Lessons appointed for that day. After that (Magnificat anima mea Dominum) *in English, as followeth.*

Magnificat. Luc. i.

MY soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

For he hath regarded: the lowliness of his handmaiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel: as he promised to our [5]forefathers, Abraham and his seed, for ever.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Or the 98 Psalm.

Cantate Domino canticum novum.

[1559]

Or else this Psalm. [1552]

Glory be to the Father, and to the Son, &c.

As it was in the beginning, &c.

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[4] Glory be to the Father, and to the Son, &c. As it was in the beginning, is now, &c. [1604]

[5] fathers [1549]

1662 | 1604 S. L.

[1] *Cantate Domino*, Psalm 98.

O SING unto the Lord a new song : for he hath done marvellous things.

With his own right hand, and with his holy arm : hath he gotten himself the victory.

The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms : O shew yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord : [2] for he cometh to judge the earth.

With righteousness shall he judge the world : and the people with equity.

[3] Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Then a Lesson of the New Testament, as it is appointed. And after that Nunc dimittis *(or the Song of Simeon) in English, as followeth.*

Nunc dimittis. S. Luke ii. 29.

Then a Lesson of the New Testament. And after that Nunc dimittis *in English, as followeth.*

Nunc dimittis. Luke ii. 29.

LORD, now lettest thou thy servant depart in peace : according to thy word.

For mine eyes have seen : thy salvation,

Which thou hast prepared : before the face of all people;

[1] In [S. L.] this Psalm is taken from the new translation.

[2] for he is come, &c. [1604]

[3] Glory be to the Father, and to the Son, &c. As it was in the beginning, is now, &c. [1604]

1559 1552

Cantate Domino, Psalm xcviii.
[1552]

O SING unto the Lord a new song : for he hath done marvellous things.

With his own right hand, and with his holy arm : hath he gotten himself the victory.

The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms : O shew yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord : for he is come to judge the earth.

With righteousness shall he judge the world : and the people with equity.

[4] Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Then a Lesson of the New Testament. And after that, (Nunc dimittis) *in English, as followeth.*

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Then a Lesson of the New Testament. And after that, (Nunc dimittis servum tuum) *in English, as followeth.*

Nunc dimittis. Luc. ii.

LORD, now lettest thou thy servant depart in peace : according to thy word.

For mine eyes have seen : thy salvation,

Which thou hast prepared : before the face of all people ;

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[4] Glory be to the Father, &c.
As it was in the, &c. [1552]

1662 | 1604 S. L.

[1] To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

[2] Glory be to the Father, and to the Son, and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Or else this Psalm ; except it be on the Twelfth Day of the Month. | *Or else this Psalm.*

Deus misereatur. Psalm 67.

[3] GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us ;

That thy way may be known upon earth : thy saving health among all nations.

Let the people praise thee, O God : yea, let all the people praise thee.

O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God : [4] yea, let all the people praise thee.

Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him.

[5] Glory be to the Father, and to the Son, and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Then shall be said or sung the Apostles' Creed by the Minister and the people, standing.

Then shall follow the Creed, with other prayers, as is before appointed at Morning Prayer after Benedictus, *and with three Collects ; First of the day ; The second for peace ; The third for aid against all perils, as hereafter followeth ; which two last Collects shall be daily said at Evening prayer without alteration.*

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[1] A light to lighten the Gentiles : and the glory of thy people Israel. [S. L.]

[2] Glory be to the Father, and to the Son, &c.
As it was in the beginning, is now, &c. [1604]

[3] From the new translation. [S. L.]

[4] yea *omitted* [1604]

[5] Glory be to the Father, &c. As it was in the, &c. [S. L.]

1559 1552 | 1549

To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

[5]Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Or this Psalm (Deus misereatur nostri) *in English.* [1559]

Or else this Psalm.

Deus misereatur. Psalm lxvii. [1552]

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us;

That thy way may be known upon earth : thy saving health among all nations.

Let the people praise thee, O God : yea, let all the people praise thee.

O let the nations rejoice, and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God : let all the people praise thee.

Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him.

[6]Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Then shall follow the Creed, with other Prayers as is before appointed at Morning Prayer after Benedictus. *And* [7]*with the Collects; first of the Day; the second of Peace;* [8]*the third for Aid against all Perils, as hereafter followeth: which two last Collects shall be daily said at Evening Prayer without alteration.*

Then the suffrages before assigned at Matins, the Clerks kneeling likewise; with three Collects. First of the Day; second of Peace; third for Aid against all Perils, as here followeth: which two last Collects shall be daily said at Evensong without alteration.

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[5] Glory be to the Father, and to the Son, and, &c.
As it was in the beginning, and is now, &c. Amen. [1552]

[6] Glory be to the Father, and to the Son, and to the, &c.
As it was in the beginning, is now, and ever, &c. [1552]

[7] with three Collects [1552]

[8] third [1552]

1662 | 1604 S. L.

[1] To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

[2] Glory be to the Father, and to the Son, and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Or else this Psalm ; except it be on the Twelfth Day of the Month. | *Or else this Psalm.*

Deus misereatur. Psalm 67.

[3] GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us ;

That thy way may be known upon earth : thy saving health among all nations.

Let the people praise thee, O God : yea, let all the people praise thee.

O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God : [4] yea, let all the people praise thee.

Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him.

[5] Glory be to the Father, and to the Son, and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Then shall be said or sung the Apostles' Creed by the Minister and the people, standing.

Then shall follow the Creed, with other prayers, as is before appointed at Morning Prayer after Benedictus, *and with three Collects ; First of the day ; The second for peace ; The third for aid against all perils, as hereafter followeth ; which two last Collects shall be daily said at Evening prayer without alteration.*

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[1] A light to lighten the Gentiles : and the glory of thy people Israel. [S. L.]

[2] Glory be to the Father, and to the Son, &c.
As it was in the beginning, is now, &c. [1604]

[3] From the new translation. [S. L.]

[4] yea *omitted* [1604]

[5] Glory be to the Father, &c. As it was in the, &c. [S. L.]

1559 1552 | 1549

To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

[5]Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Or this Psalm (Deus misereatur nostri) *in English.* [1559]

Or else this Psalm.

Deus misereatur. Psalm lxvii. [1552]

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us;

That thy way may be known upon earth : thy saving health among all nations.

Let the people praise thee, O God : yea, let all the people praise thee.

O let the nations rejoice, and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God : let all the people praise thee.

Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him.

[6]Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Then shall follow the Creed, with other Prayers as is before appointed at Morning Prayer after Benedictus. *And* [7]*with the Collects; first of the Day; the second of Peace;* [8]*the third for Aid against all Perils, as hereafter followeth: which two last Collects shall be daily said at Evening Prayer without alteration.*

Then the suffrages before assigned at Matins, the Clerks kneeling likewise; with three Collects. First of the Day; second of Peace; third for Aid against all Perils, as here followeth: which two last Collects shall be daily said at Evensong without alteration.

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[5] Glory be to the Father, and to the Son, and, &c.
As it was in the beginning, and is now, &c. Amen. [1552]

[6] Glory be to the Father, and to the Son, and to the, &c.
As it was in the beginning, is now, and ever, &c. [1552]

[7] with three Collects [1552]

[8] third [1552]

1662

[1] I BELIEVE in God, &c.

Then shall follow three Collects; the first of the Day, the second for Peace; the third for Aid against all Perils, as hereafter followeth: which two last Collects shall be daily said at Evening Prayer without alteration.

1604 S. L.

The Second Collect at Evening Prayer.

O GOD, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. *Amen.*

The Third Collect, for Aid against all Perils.

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son, our Saviour Jesus Christ. *Amen.*

In Quires and Places where they sing, here followeth the Anthem.

A Prayer for the King's Majesty.

[2] O LORD, our heavenly, &c. *Amen.*

A Prayer for [the Royal Family.]

[2] ALMIGHTY God, the fountain, &c. *Amen.*

A Prayer for the Clergy and People.

[2] ALMIGHTY and everlasting God, who alone, &c. *Amen.*

A Prayer of Saint Chrysostom.

[2] ALMIGHTY God, who hast given, &c. *Amen.*

2 *Cor.* xiii.

THE Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Then shall follow the Prayer for the King's Majesty, with the rest of the prayers at the end of the Litany, to the Benediction. [S. L.]

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[1] Then follow the Apostles' Creed, the Versicles, the Lord's Prayer, and the Versicles after it, printed at full length, as in the Order for Morning Prayer.

1559 1552 | 1549

The Second Collect at Evening Prayer.

O GOD, from whom all holy desires, all good counsels, and all just works proceed; Give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of [2] Jesus Christ our Saviour. Amen.

The Third Collect, for Aid against all Perils.

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son, our Saviour [3] Jesus Christ. Amen.

---

[2] These Prayers are all printed at full length in [1662.]
[3] Jesu [1549]

1662

Here endeth the Order of Evening Prayer throughout the Year.

1604 S. L.

In the feasts of Christmas, the Epiphany, Saint Matthias,[1] *Easter, the Ascension, Pentecost, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Jude, Saint Andrew, and Trinity Sunday, shall be sung or said, immediately after Benedictus, this Confession of*[2] *our Christian Faith.*

Quicunque vult, &c.

WHOSOEVER will be saved, &c.

Thus endeth the Order of Morning and Evening Prayer throughout the whole Year.

AT MORNING PRAYER.

Upon these Feasts; Christmas-day, the Epiphany, Saint Matthias, Easter-day, Ascension-day, Whitsunday, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Saint Jude, Saint Andrew, and upon Trinity Sunday, shall be sung or said at Morning Prayer, instead of the Apostles' Creed, this Confession of our Christian Faith, commonly called the Creed of Saint Athanasius, by the Minister and people standing.[3]

Quicunque vult.

WHOSOEVER will be saved: before all things it is necessary that he hold the Catholic Faith.

Which Faith except one do keep [4] whole and undefiled: without doubt he shall perish everlastingly.

And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity;

Neither confounding the Persons: nor dividing the Substance.

For there is one Person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal.

And yet they are not three eternals: but one eternal.

---

[1] Pasch or Easter [S. L.]

[2] our Christian Faith, the Presbyter and all the people standing. [S. L.]

[3] The Rubrics prefixed to this Creed, in all the Editions of the Liturgy prior

1559 1552

In the feasts of Christmas, the Epiphany, [3]S. Matthias, Easter, the Ascension, Pentecost, S. John Baptist, S. James, S. Bartholomew, S. Matthew, S. Simon and Jude, S. Andrew, and Trinity Sunday, shall be sung or said immediately after Benedictus, *this Confession of our Christian Faith.*

[6] *Quicunque vult.*

WHOSOEVER will be saved, &c.

Thus endeth the Order of Morning and Evening Prayer through the whole Year.

1549

In the feasts of Christmas, the Epiphany, Easter, the Ascension, Pentecost, *and upon* Trinity *Sunday, shall be sung or said immediately after* Benedictus, *this Confession of our Christian Faith.*

Quicunque vult, &c.

WHOSOEVER will be saved, &c.

Thus endeth the Order of Matins and Evensong through the whole Year.

WHOSOEVER will be saved : before all things it is necessary that he hold the Catholic Faith.

Which Faith except every one do keep holy and undefiled : without doubt he shall perish everlastingly.

And the Catholic Faith is this : that we worship one God in Trinity, and Trinity in Unity;

Neither confounding the Persons : nor dividing the Substance.

For there is one Person of the Father, another of the Son : and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one : the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son : and such is the Holy Ghost.

The Father uncreate, the Son uncreate : and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible : and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal : and the Holy Ghost eternal.

And yet they are not three eternals : but one eternal.

---

to [1662,] are given above, as they occur at the end of the Order for Evening Prayer.

[3] Saint *passim* [1552]

[4] holy [1604]

[6] No Latin title. [1559]

1662 | 1604 S. L.

As also there [1]are not three incomprehensibles, nor three uncreated : but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty : and the Holy Ghost Almighty.

And yet they are not three Almighties : but one Almighty.

So the Father is God, the Son is God : and the Holy Ghost is God.

And yet they are not three Gods : but one God.

So likewise the Father is Lord, the Son Lord : and the Holy Ghost Lord.

And yet not three Lords : but one Lord.

For like as we [2]are compelled by the Christian verity : to acknowledge every Person by himself to be God and Lord;

So are we forbidden by the Catholic Religion : to say, there be three Gods, or three Lords.

The Father is made of none : neither created, nor begotten.

The Son is of the Father alone : not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son : neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons : one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other : none is greater, or less than another.

But the whole three persons [2]are co-eternal together : and co-equal.

So that in all things, as is aforesaid : the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that [3]will be saved : must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation : that he also believe rightly [4]the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess : that our Lord Jesus Christ, the Son of God, is God and Man;

God, of the substance of the Father, begotten before the worlds : and Man, of the Substance of his Mother, born in the world;

Perfect God, and perfect Man : of a reasonable soul and human flesh subsisting;

Equal to the Father, as touching his Godhead : and inferior to the Father, [5]as touching his Manhood.

Who although he be God and Man : yet he is not two, but one Christ;

One; not by conversion of the Godhead into flesh : but by taking of the Manhood into God;

One altogether; not by confusion of Substance : but by unity of Person.

For as the reasonable soul and flesh is one man : [6]so God and Man is one Christ.

Who suffered for our salvation : descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father,

---

[1] be not [1604] [2] be [1604]
[3] would be saved : let him thus think of the Trinity. [S. L.]
[4] in the [1604] [5] as *omitted* [1604. S. L.]
[6] so he who is God and man is one Christ. [S. L.]

1559 1552 | 1549

As also there be not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty : and the Holy Ghost Almighty.

And yet [7] are not there three Almighties : but one Almighty.

So the Father is God, [8] the Son is God : and the Holy Ghost is God.

And yet are they not three Gods ; but one God.

So likewise the Father is Lord, the Son Lord : and the Holy Ghost Lord.

And yet not three Lords : but one Lord.

For like as we be compelled by the Christian verity : to acknowledge every Person by himself to be God and Lord;

So are we forbidden by the Catholic religion : to say, there be three Gods, or three Lords.

The Father is made of none : neither created, nor begotten.

The Son is of the Father alone : not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son : neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons : one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, [9] or after other : none is greater, nor less than other.

But the whole three persons be co-eternal together : and co-equal.

So that in all things, [10] as is aforesaid : the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved : must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation : that he also believe rightly in the Incarnation of our Lord Jesu Christ.

For the right Faith is, that we believe and confess : that our Lord Jesus Christ, the Son of God, is God and Man;

God, of the substance of the Father, begotten before the worlds : and Man, of the Substance of his Mother, born in the world;

Perfect God, and perfect Man : of a reasonable soul and human flesh subsisting;

Equal to the Father, as touching his Godhead : and inferior to the Father, touching his Manhood.

Who although he be God and Man : yet he is not two, but one Christ;

One; not by conversion of the Godhead into flesh : but by taking of the Manhood into God;

One Altogether; not by confusion of Substance : but by Unity of Person.

For as the reasonable soul and flesh [11] is but one man : so God and Man is but one Christ.

Who suffered for our salvation : descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father,

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[7] they are not [1552] are they not [1549]

[8] the Son God : and the Holy Ghost God. [1549]

[9] nor [1549]

[10] as it is [1549]

[11] is one man : so God and man is one Christ. [1552. 1549]

1662 | 1604 S. L.

God Almighty : from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies : and shall give account for their own works.

And they that have done good shall go into life everlasting : and they that have done evil into everlasting fire.

This is the Catholic Faith : which except a man believe faithfully, he cannot be saved.

[1]Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

THE LITANY.

Here followeth the Litany, or General Supplication, to be sung or said after Morning Prayer upon Sundays, Wednesdays, and Fridays, and at other times, when it shall be commanded by the Ordinary.

[2] *Here followeth the Litany, to be used upon Sundays, Wednesdays and Fridays, and at other times when it shall be commanded by the Ordinary.* [1604]

O GOD the Father of heaven : have mercy upon us miserable sinners.

O God the Father of heaven : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons, and one God : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins : spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief; from sin, from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

---

[1] Glory be to the Father, and to the Son, &c.
As it was in the beginning, is now, &c. [1604]

[2] *Here followeth the Litany, to be used after the third Collect at Morning Prayer, called the Collect for Grace, upon Sundays, Wednesdays and Fridays, and at other times when it shall be commanded by the Ordinary, and without omission of any part of the other daily service of the Church on those days.* [S. L.]

1559 1552 | 1549

God Almighty : from whence he shall come to judge the quick [3] and the dead.

At whose coming all men shall rise again with their bodies : and shall give account [4] for their own works.

And they that have done good shall go into life everlasting : and they that have done evil into everlasting fire.

This is the Catholic Faith : which except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

THE LITANY.

Here followeth the Litany, to be used upon Sundays, Wednesdays and Fridays, and at other times, when it shall be commanded by the Ordinary.

[5] *The Litany and Suffrages.*

Upon Wednesdays and Fridays the English Litany shall be said or sung in all places, after such form as is appointed by the King's Majesty's injunctions; or as is or shall be otherwise appointed by his highness.[6]

O GOD the Father of heaven : have mercy upon us miserable sinners.

O God the Father of [7] *heaven, &c.*

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Son, Redeemer [7] *of, &c.*

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding [7] *from, &c.*

O holy, blessed, and glorious Trinity, three Persons, and one God : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three [7] *Persons, &c.*

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins : spare us, Good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, Good Lord.

From all evil and mischief; from sin, from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

---

[3] and dead [1549] [4] of [1549]

[5] In the 1st Book of K. Edward VI. [1549] the Litany is placed *after* the Introits, &c. and the Communion, which there stand immediately after the Order for Evensong. It is brought to the above position for the sake of comparison.

[6] See the first Rubric after the Communion. [1549] [7] at full length in [1552. 1549]

1662	1604 S. L.

From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy-conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and Commandment,	From all sedition and privy-conspiracy, from all false doctrine and heresy, from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time [1]of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule and govern thy holy [2]Church universal in the right way,

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant CHARLES, our most gracious King and Governor.	That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, [3]thy servant JAMES, our most gracious King and Governor.

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever seek thy honour and glory.	That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever seek thy honour and glory.

We beseech thee to hear us, good Lord.

---

[1] of our adversity, in all time of our prosperity, in, &c. [S. L.]
[2] Church universally [1604]
[2] Catholic Church universally [S. L.]
[3] thy servant Charles [S. L.]
[4] from blindness [1549]

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[4]From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

[5]From lightnings and tempests; from plague, pestilence, and famine; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition and privy-conspiracy, [from the tyranny of the Bishop of Rome, and all his detestable enormities; 1552] from all false doctrine and heresy; from hardness of heart, and contempt of thy Word and Commandment,

From all sedition and privy-conspiracy; from the tyranny of the Bishop of Rome, and all his detestable enormities; from all false doctrine and heresy; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; [6]and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, [7]and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech thee to hear us, (O Lord God) and that it may please thee to rule and govern thy holy Church [8]universally in the right way,

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant Elizabeth, our most gracious Queen and Governor. [1559]

That it may please thee to keep Edward the Sixth, thy servant, our King and Governor. [1552]

That it may please thee to keep Edward the Sixth thy servant, our King and Governor.

We beseech thee to hear us, good Lord.

That it may please thee to rule [9]her heart in thy faith, fear, and love, that she may evermore have affiance in thee, and ever seek thy honour and glory. [1559]

That it may please thee to rule his heart in thy faith, fear, and love; that he may always have affiance in thee, and ever seek thy honour and glory.

We beseech thee to hear us, good Lord.

---

[4] from lightning and tempest [1549]
[5] and *omitted* [1549]
[6] and *omitted* [1549]
[7] universal 1549]
[8] his heart in thy faith, fear and love; that he may always, &c. [1552]

1662 | 1604 S. L.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve our gracious Queen Catherine, Mary the Queen-Mother, James Duke of York, and all the Royal Family.

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests and Deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living, they may set it forth, and shew it accordingly.

[1] That it may please thee to bless and preserve our gracious Queen Anne, Prince Henry, and the rest of the King and Queen's Royal issue. [1604]

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, [2] Pastors and Ministers of the Church, with true knowledge and understanding of thy Word: and that both by their preaching and living, they may set it forth and shew it accordingly.

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations, unity, peace, and concord;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up them that fall, and finally to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort all that [3] are in danger, necessity, and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children, and to shew thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

---

[1] That it may please thee to bless and preserve our gracious Queen Mary, Prince Charles, and the rest of the Royal issue. [S. L.] [2] Presbyters [S. L.]

1559 1552 | 1549

That it may please thee to be [4]her defender and keeper, giving [5]her the victory over all [4]her enemies;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all bishops, Pastors and Ministers of the Church, with true knowledge and understanding of thy Word; and that both by their preaching and living, they may set it forth, and shew it accordingly.

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beseech thee to hear us, good Lord.

That it may please thee to give all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise [6]them up that fall, and finally to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort all that be in danger, necessity, and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children, and to shew thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

---

[3] be [1604] [S. L.]
[4] him [1552. 1549]
[4] his [1552. 1549]
[6] up them [1549]

1662 | 1604 S. L.

That it may please thee to defend, and provide for, the fatherless children, and widows, and all that [1] are desolate and oppressed;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy Holy Word;

We beseech thee to hear us, good Lord.

Son of God: we beseech thee to hear us.

Son of God: we beseech thee to hear us.

O Lamb of God: that takest away the sins of the world;

Grant us thy peace.

O Lamb of God: that takest away the sins of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Then shall the Priest, and the people with him, say the Lord's Prayer.

OUR Father which art in heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Priest. O Lord, deal not with us after our sins.

Answer. Neither reward us after our iniquities.

[2] OUR Father which art in heaven, &c.

And lead us not into temptation, But deliver us from evil. Amen. [1604]

The Versicle. [1604] } O Lord,
Presbyter. [S. L.] } deal not with us after our sins.

Answer. Neither reward us after our iniquities.

Let us pray.

O GOD, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities

[1] be [1604] [S. L.]

[2] In [S. L.] at full length, as in [1662.]

[3] In the editions of [1604, S. L. 1559. 1552. 1549] employed in this work,

1559 1552 | 1549

That it may please thee to defend, and provide for, the fatherless children, and widows, and all that be desolate and oppressed;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy Holy Word;

We beseech thee to hear us, good Lord.

Son of God: we beseech thee to hear us.

Son of God: we beseech thee to hear us.

O Lamb of God: that takest away the sins of the world;

Grant us thy peace.

O Lamb of God: that takest away the sins of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

OUR Father which art in heaven, &c.

And lead us not into temptation,

But deliver us from evil. [3]*Amen.* [1559]

OUR Father which art in heaven, &c.

And lead us not into temptation.

But deliver us from evil. [1552]

The Versicle. O Lord, deal not with us after our sins.

The Answer. Neither reward us after our iniquities.

OUR Father which art in heaven.

With the residue of the Paternoster.

And lead us not into temptation.

But deliver us from evil.

The Versicle. O Lord, deal not with us after our sins.

The Answer. *Neither reward us after our iniquities.*

Let us pray.

O GOD, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities

---

this is the only instance in which the AMEN is printed in the same type as the responses of the people.

1662 | 1604 S. L.

whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son, and to the Holy Ghost;
Answer. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Glory be to the Father, and to the Son, and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be, world without end. [1] Amen.

From our enemies defend us, O Christ.
Graciously look upon our afflictions.
Pitifully behold the sorrows of our hearts.
Mercifully forgive the sins of thy people.
Favourably with mercy hear our prayers.
O Son of David, have mercy upon us.
Both now and ever vouchsafe to hear us, O Christ.
Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Priest. O Lord, let thy mercy be shewed upon us.
Answer. As we do put our trust in thee.

The Vexsicle. [1604] } O Lord,
Presbyter. [S. L.] } let thy mercy be shewed upon us.
Answer. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of [2] thy Name, turn from us all those evils that we most [3] righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediator and Advocate Jesus Christ our Lord. *Amen.*

A Prayer for the King's Majesty.

O LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only ruler

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[1] Amen *omitted* in [S. L.]
[2] thy Name's sake [1604, S. L.]
[3] justly [S. L.]
[4] unto [1552. 1549]
[4] Jesu [1552. 1549]
[6] thy [1549]

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whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks [4] to thee in thy holy Church, through [5] Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy name's sake.

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for [6] thine honour.

Glory be to [7] the Father, and to the Son, and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be, world without end. Amen.

From our enemies defend us, O Christ.
Graciously look upon our afflictions.
Pitifully behold the sorrows of our hearts.
Mercifully forgive the sins of thy people.
Favourably with mercy hear our prayers.
O Son of David, have mercy upon us.
Both now and ever vouchsafe to [8] hear us, O Christ.
Graciously hear us, O Christ; graciously hear us, O Lord Christ.

The Versicle. O Lord, let thy mercy be shewed upon us.
The Answer. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy name's sake, turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles, we may put our whole trust and confidence in thy mercy, and evermore [9] serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediator and Advocate Jesus Christ our Lord. Amen.

A Prayer for the Queen's Majesty.

O LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler

[7] the Father, the Son, and to the Holy Ghost; [1549]
[8] hear us, Christ. [1549]
[9] serve thee in pureness of living, &c. [1549]

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1604 S. L.

of princes, which dost from thy Throne behold all the dwellers upon earth; most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King [1] JAMES; and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: endue him plenteously with heavenly gifts; grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his enemies; and finally, after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

[2] *A Prayer for the Queen and Prince, and other the King and Queen's children.*

ALMIGHTY God, which hast promised to be a Father of thine Elect, and of their seed, We humbly beseech thee to bless our gracious Queen ANNE, Prince HENRY, and all the King and Queen's Royal progeny: endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting Kingdom, through Jesus Christ our Lord. Amen.

[3] ALMIGHTY and everlasting God, which only workest great marvels; send down upon our Bishops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy Blessing: Grant this, O Lord, for the honour of our Advocate and Mediator Jesus Christ. Amen. [1604]

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[1] Charles [S. L.]

[2] *A Prayer for the Queen, Prince Charles, and the rest of the Royal Progeny.*

Almighty God, the fountain of all goodness, we humbly beseech thee to bless our Gracious Queen *Mary*, Prince *Charles*, with the rest of the Royal progeny: endue, &c. [S. L.]

[3] No title in [1604]

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of princes, which dost from thy throne behold all the dwellers upon earth; most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lady Queen Elizabeth; and so replenish her with the grace of thy holy Spirit, that she may alway incline to thy will, and walk in thy way: Endue her plentifully with heavenly gifts; grant her in health and wealth long to live; strength her that she may vanquish and overcome all her enemies; And finally, after this life, she may attain everlasting joy and felicity, through Jesus Christ our Lord. Amen. [1559]

[3] ALMIGHTY and everlasting God, which only workest great marvels, send down upon our Bishops and Curates, and all congregations committed to their charge, the healthful spirit of thy grace, and that they may truly please thee, Pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our advocate and mediator, Jesus Christ. Amen. [1559]

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[3] *A Prayer for the Holy Clergy.*

ALMIGHTY and everlasting God, who only workest great and marvellous things, send down upon our Bishops, Presbyters and Curates, and all Congregations, &c. [S. L.]

[3] No title. [1559] This Prayer is omitted in [1552. 1549], but extant, according to L'Estrange, in ancient MS. Liturgies.

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A Prayer of Saint Chrysostom.

1604 S. L.

A Prayer to be said in the Ember Weeks, for those which are then to be admitted into Holy Orders: and is to be read every day of the week, beginning on the Sunday before the day of Ordination.

[1] ALMIGHTY God, the giver, &c. [S. L.]

A Prayer of Chrysostom.

ALMIGHTY God, [2] who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three [3] are gathered together in thy Name, thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions [4] of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii.

THE Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Litany.

[5] *2 Corinth. 13.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore. Amen.

PRAYERS *and* THANKSGIVINGS *upon several* OCCASIONS, *to be used before the two final Prayers of the* LITANY, *or of Morning and Evening Prayer.*

PRAYERS.

For Rain.

For Rain, if the time require.

[6] O GOD, heavenly Father, [7] who by thy Son Jesus Christ hast promised to all them that seek thy kingdom and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that

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[1] As in [1662] *infra.* [2] which [1604, S. L.] [3] be [1604, S. L.]
[4] of us thy servants, as may be most expedient for us, granting, &c. [S. L.]
[5] 2 Corinth. 13. 13. [S. L.]
[6] O God, heavenly Father, whose gift it is that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Send us, &c. [S. L.]
[7] which [1604]

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A Prayer of Chrysostom.

[8] ALMIGHTY God, which hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three be [9] gathered together in thy name, thou wilt grant their requests: fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Corin. 13.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore. Amen.

1549

ALMIGHTY God, which hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three be gathered in thy name, thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them: granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.[10]

For Rain, if the time require. [11] *For Rain.*

O GOD, heavenly Father, which by thy Son [12] Jesus Christ hast promised to all them that seek thy kingdom and the righteousness thereof, all things necessary [13] to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that

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[8] This Prayer does not occur here in [1552], but after the Prayers for Rain, &c.
[9] gathered in thy name, &c. [1552]
[10] Here ends the Litany in [1549.]
[11] This Prayer does not appear at the end of the Litany in [1549], but at the end of the Communion, and is brought to this place for comparison.
[12] Jesu [1552. 1549] [13] to the bodily sustenance [1549]

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we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. *Amen.*

For Fair Weather.

[1]O ALMIGHTY Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved [2]a plague of rain and waters, yet upon our true repentance thou wilt send us such weather, [3]as that we may receive the fruits of the earth in due season; and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord. *Amen.*

In the time of dearth and famine.

[4]O GOD, heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people; and grant that the scarcity and dearth, which we do now most justly suffer for our iniquity, may, through thy goodness, be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord, to whom with thee, and the Holy Ghost, be all honour and glory now and for ever. *Amen.*

for the love of Jesus Christ our Lord, to whom with thee and the holy Ghost, be [5]all honour, &c.

Or this.

O GOD, merciful Father, who in the time of Elisha the prophet, didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us; that we, who are now for our sins punished with like adversity, may likewise find a seasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those

[1] O Lord God, which for, &c. [1604, S. L.] [2] this plague [1604, S. L.]
[3] whereby we may receive, &c. [1604, S. L.]
[4] O God, heavenly Father, which by thy Son Jesus Christ hast promised to all them that seek thy kingdom, and thy righteousness, all things necessary to their bodily sustenance; Behold, &c. [S. L.]

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we may receive the fruits of the earth to our comfort and to thy honour, through Jesus Christ our Lord. [6] Amen.

[7] *For Fair Weather.*

O LORD God, which for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved this plague of rain and waters, yet upon our true repentance thou wilt send us such weather, whereby we may receive the fruits of the earth in due season; and learn both by thy punishment to amend our lives; and for thy clemency to give thee praise and glory, through Jesus Christ our Lord. Amen.

both by thy punishment to amend our lives; and by the granting of our petition, to give thee praise and glory, through Jesu Christ our Lord.

In the time of dearth and famine.

O GOD, heavenly Father, whose gift it is that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people; and grant that the scarcity and dearth, (which we do now most justly suffer for our iniquity) may, through thy goodness, be mercifully turned into cheapness and plenty, for the love of Jesu Christ our Lord, to whom with thee and the [8] Holy Ghost be praise for ever. Amen.

Or thus.

O GOD, merciful father, which in the time of Heliseus the Prophet, didst suddenly turn in Samaria, great scarcity and dearth into plenty and cheapness, and extreme famine into abundance of victual: have pity upon us, that now be punished for our sins with like adversity, increase the fruits of the earth by thy heavenly benediction: And grant, that we receiving thy bountiful liberality, may use the same to thy glory, our comfort, and

[5] all honour and glory, world without end. Amen. [S. L.]

[6] Amen *omitted* [1549]

[7] This Prayer also does not appear at the end of the Litany in [1549], but after the Communion.

[8] holy Ghost, &c. [1552

1662	1604 S. L.
that are needy, and our own comfort, through Jesus Christ our Lord. *Amen.*	

In the time of War and Tumults. | *In the time of War.*

O ALMIGHTY God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful [1] to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, asswage their malice, and confound their devices; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, [2] who art the only giver of all victory, through the merits of thy only Son Jesus Christ our Lord. [3] *Amen.*

In the time of any common Plague or Sickness.

O ALMIGHTY God, who in thy wrath didst send a plague upon thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron; and also, in the time of King David, didst slay with the plague of Pestilence threescore and ten thousand, and yet remembering thy mercy, didst save the rest; Have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing; so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. *Amen.*

O ALMIGHTY God, which in thy wrath in the time of King David, didst slay with the plague of pestilence threescore and ten thousand, and yet remembering thy Mercy didst save the rest; have pity upon us miserable sinners, that now are visited with great sickness and mortality, that like as thou didst then command thine Angel to cease from punishing; so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. Amen.

In the Ember Weeks, to be said every Day, for those that are to be admitted into Holy Orders.

ALMIGHTY God, our heavenly Father, who hast purchased to thyself an universal

[1] unto [S. L.]
[2] which [1604, S. L.]
[3] Amen *omitted* [1604]

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relief of our needy neighbours; through Jesu Christ our Lord. Amen. [1552]

In the time of War.

O ALMIGHTY God, king of all kings, and governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful [4]unto them that truly repent; Save and deliver us, (we humbly beseech thee) from the hands of our enemies; abate their pride, asswage their malice, and confound their devices; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, which art the only giver of all victory, through the merits of thy only Son [5]Jesus Christ our Lord. [6]Amen.

In the time of any common Plague or Sickness.

O ALMIGHTY God, which in thy wrath in the time of King David, didst slay with the plague of pestilence threescore and ten thousand, and yet remembering thy mercy, didst save the rest; have pity upon us miserable sinners, that are now visited with great sickness, and mortality, that like as thou didst then command [7]thine angel to cease from punishing; So it may now please thee to withdraw from us this plague and grievous sickness, through [5]Jesus Christ our Lord. [6]Amen.

[4] to [1552]
[5] Jesu [1552]
[6] Amen *omitted* [1552]
[7] thy Angel [1552]

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Church by the precious blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of thy Church. And to those which shall be ordained to any holy function, give thy grace and heavenly benediction; that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. *Amen.*

Or this.

ALMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jesus Christ our Lord. *Amen.*

1604 S. I.

A Prayer that may be said after any of the former.

O GOD, whose nature and property is ever to have mercy and to for give, receive our humble petitions; and though we be tied an bound with the chain of our sins, yet let the pitifulness of thy grea mercy loose us [1]for the honour [2]of Jesus Christ, our Mediator and Ad vocate. *Amen.*

[1] for Jesus Christ his sake our Mediator and Advocate. Amen. [S. L.]
[2] of Jesus Christ's sake our Mediator and Advocate. Amen. [1604]

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[3] O GOD, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins; yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ's sake, our Mediator and Advocate. Amen. [1559]

And the Litany shall ever end with this Collect following.

[4] ALMIGHTY God, which hast given us grace, &c. (p. 53) [1552]

[3] With this Prayer ends the Litany in [1559]
[4] With this Collect ends the Litany in [1552]

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A Prayer for the High Court of Parliament, to be read during their Session.

MOST gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious King at this time assembled: That thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign and his Kingdoms; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessaries for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*

A Collect or Prayer for all Conditions of men, to be used at such times when the Litany is not appointed to be said.

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially, we pray for the good estate of the Catholic Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted or distressed in mind, body, or estate, [*especially those for whom our prayers are desired:*] that it may please thee to comfort and relieve

This to be said when any desire the Prayers of the Congregation.

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them, according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions: And this we beg for Jesus Christ his sake. *Amen.*

THANKSGIVINGS.

A General Thanksgiving.

ALMIGHTY God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and to all men; [*particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*]

This to be said when any that have been prayed for, desire to return praise.

We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we shew forth thy praise, not only with our lips, but in our lives, by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord; to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

1604 S. L.

For Rain.

[1] A Thanksgiving for Rain.

O GOD our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee, in our [2]great necessity, to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. *Amen.*

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[1] All these Thanksgivings were added by King James I. and not extant in former Liturgies.

1559	1552	1549

[2] greatest [1604] [S. L.]

1662	1604 S. L.
For Fair Weather.	*A thanksgiving for Fair Weather.*

O LORD God, who hast justly humbled us by [1] thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify thy holy Name for this thy mercy, and will always declare thy loving kindness from generation to generation, through Jesus Christ our Lord. *Amen.*

For Plenty.	*A thanksgiving for plenty.*

O MOST merciful Father, [2] who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty; beseeching thee to [3] continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. *Amen.*

For Peace and deliverance from our enemies.	*A thanksgiving for peace and victory.*

O ALMIGHTY God, [2] who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed: We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. *Amen.*

For restoring Public Peace at home.

O ETERNAL God, our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us, through Jesus Christ our Lord. *Amen.*

For deliverance from the Plague, or other common Sickness.	*A thanksgiving for deliverance from the Plague.*

O LORD God, [2] who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation; and

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[1] thy punishment of, &c. [S. L.]
[2] which [1604] [S. L.]
[3] this thy loving-kindness, &c. [1604] [S. L.]

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now in the midst of judgment remembering mercy, hast redeemed our souls from the jaws of death; We offer unto thy fatherly goodness ourselves, our souls and bodies, which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of [1]thy Church; through Jesus Christ our Lord. *Amen.*

Or this. | *Or this.*

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart: Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to assuage [2]the contagious sickness wherewith we lately have been sore afflicted: and to restore the voice of joy and health into our dwellings; We offer unto thy divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us, through Jesus Christ our Lord. *Amen.*

THE

Collects, Epistles, and Gospels,

to be used throughout the Year.

Note. That the Collect appointed for every Sunday, or for any Holyday that hath a Vigil or Eve, shall be said at the Evening Service next before.

THE FIRST SUNDAY IN ADVENT.

THE

Collects, Epistles, and Gospels,

to be used at the celebration of the Lord's Supper, and holy Communion, [3]through the Year.

THE FIRST SUNDAY IN ADVENT.

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[1] the Congregation [1604]

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THE

Collects, Epistles, and Gospels,

be used at the celebration of the Lord's Supper, and holy Communion, through the Year.

THE FIRST SUNDAY OF ADVENT.

THE

Introits, Collects, Epistles, and Gospels,

to be used at the celebration of the Lord's Supper and holy Communion, through the Year: with proper Psalms and Lessons for divers Feasts and Days.

THE FIRST SUNDAY IN ADVENT.

Beatus vir. Psalm 1.

BLESSED is that man that hath not walked in the counsel of the ungodly, nor stand in the way of sinners : and hath not sit in the seat of the scornful ;

But his delight is in the law of the Lord : and in his law will he exercise himself day and night.

And he shall be like a tree planted by the water side : that will bring forth his fruit in due season.

His leaf also shall not wither : and look, whatsoever he doth, it shall prosper.

[2] the noisome pestilence wherewith, &c. [1604.] [S. L.] [3] throughout [S. L.]

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The Collect.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light; now in the time of this mortal life, [2]in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the quick and [3]dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

This Collect is to be repeated every day, with the other Collects in Advent, until Christmas Eve.

The Epistle. Rom. xiii. 8.

OWE no man any thing, but to love one another, &c. ..... make not provision for the flesh, to fulfil the lusts thereof.

The Epistle, Rom. 13. 8.

[4]OWE nothing to any man but this, that ye love one another, &c. ..... make no provision for the flesh, to fulfil the lusts of it.

When the Presbyter or Minister readeth the Gospel, the people shall stand up. And the Presbyter before he beginneth to read the Gospel shall say thus: "The Gospel of our Lord and Saviour Jesus Christ, written in such a chapter of such an Evangelist, beginning at such a verse." *And the people shall answer.* "Glory be to God." [S. L.]

The Gospel. S. Mat. xxi. 1.

WHEN they drew nigh unto Jerusalem, &c. ..... But ye have made it a den of thieves.

The Gospel. Mat. 21. 1.

AND when they drew nigh to Hierusalem, &c. ..... But ye have made it a den of thieves.

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[1] The subsequent Introits will not be printed at full length.

[2] (in the which thy Son Jesus Christ came to visit us in great humility) [1604] [S. L.]

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1549

As for the ungodly, it is not so with them : but they are like the chaff, which the wind scattereth away (from the face of the earth).

Therefore the ungodly shall not be able to stand in the judgment: neither the sinners in the congregation of the righteous.

But the Lord knoweth the way of the righteous : and the way of the ungodly shall perish.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

And so must every Introit be ended.[1]

Let us pray.

The Collect.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time this mortal life (in the which thy Son Jesus Christ came to visit us great humility), that in the last day, when he shall come again in his rious majesty, to judge both the quick and the dead, we may rise to life immortal, through him who liveth and reigneth with thee and Holy Ghost, now and ever. Amen.

The Epistle. Rom. xiii.

OWE nothing to any man but this, that ye love one another, &c. ..... make no provision for the flesh, to fulfil the lusts of it..

The Gospel. Mat. xxi.

AND when they drew nigh to [5]Hierusalem, &c. ..... But ye have made it a den of thieves.

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[1] the dead [1604] [S L.]
[2] In [S. L.] the Epistles and Gospels are taken from the last translation.
[5] Jerusalem [1552] [1549]

1662

1604 S. L.

When the Gospel is ended, the Presbyter or Minister shall say, "Here endeth the Gospel." *And the people shall answer,* "Thanks be to thee, O Lord." *And thus at the beginning and ending of the Gospel every Sunday and holyday in the year; or when else soever the Gospel is read.* [S. L.]

THE SECOND SUNDAY IN ADVENT.

The Collect.

BLESSED Lord, [1]who hast caused all holy Scriptures to be written for our learning; [2]Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. [3]*Amen.*

The Epistle. Rom. xv. 4.

WHATSOEVER things were written, &c. ..... through the power of the Holy Ghost.

The Gospel. S. Luk. xxi. 25.

AND there shall be signs, &c. ..... but my words shall not pass away.

THE SECOND SUNDAY IN ADVENT.

The Collect.

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning; [2]Grant us, &c. [1604] that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. [3]*Amen.*

The Epistle. Rom. 15. 4.

WHATSOEVER things are written, &c. ..... through the power of the Holy Ghost.

The Gospel. Luke 21. 25.

THERE shall be signs, &c. ..... but my words shall not pass.

THE THIRD SUNDAY IN ADVENT.

The Collect.

O LORD Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the

THE THIRD SUNDAY IN ADVENT.

The Collect.

LORD, we beseech thee, give ear to our prayers, and by thy gracious visitation lighten the darkness of our hearts, by our Lord Jesus Christ.[4]

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[1] which [1604.] [S. L.]
[2] Grant us, &c. [1604]
[3] Amen *omitted* [1604].

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THE SECOND SUNDAY.	THE SECOND SUNDAY.
	Ad Dominum cum tribularer. Psalm 120.
The Collect.	*The Collect.*

BLESSED Lord, which hast caused all holy Scriptures to be written for our learning; Grant us that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. [4]Amen.

The Epistle. Rom. xv.

WHATSOEVER things are written, &c. ..... through the power of the Holy Ghost.

The Gospel. Luke xxi.

THERE shall be signs, &c. ..... but my word shall not pass.

THE THIRD SUNDAY.	THE THIRD SUNDAY.
	Cum invocarem. Psalm 4.

The Collect.

LORD, we beseech thee, give ear to our prayers, and by thy gracious visitation lighten the darkness of our heart, by our Lord Jesus Christ. [5]Amen.

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[4] Amen. [S. L.]

[5] Amen *omitted* [1552] [1549]

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Father and the Holy Spirit, ever one God, world without end. *Amen.*

The Epistle. 1 Cor. iv. 1.

LET a man so account of us, &c. ..... shall every man have praise of God.

The Gospel. S. Matth. xi. 2.

NOW when John had heard in the prison, &c. ..... shall prepare thy way before thee.

THE FOURTH SUNDAY IN ADVENT.

The Collect.

O LORD raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our Lord, to whom with thee and the Holy Ghost be honour and glory, world without end. *Amen.*

The Epistle. Phil. iv. 4.

REJOICE in the Lord alway, &c. ..... through Christ Jesus.

The Gospel. S. John i. 19.

THIS is the record of John, &c. ..... where John was baptizing.

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The Epistle. 1 Cor. 4. 1.

LET a man this wise esteem us, &c. ..... shall every man have praise of God.

The Gospel. Matt. 11. 2.

WHEN John, being in prison, &c. .... shall prepare thy way before thee.

THE FOURTH SUNDAY IN ADVENT.

The Collect.

LORD, raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas (through our sins and wickedness), we be sore let and hindered, thy bountiful grace and mercy, (through the satisfaction of thy Son our Lord,) may speedily deliver us; to whom with thee and the Holy Ghost be honour and glory, world without end.[1]

The Epistle. Phil. 4. 4.

REJOICE in the Lord alway, &c. ..... through Christ Jesu.

The Gospel. John 1. 19.

THIS is the record of John, &c. ..... where John did baptize.

Amen. [S. L.]

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The Epistle. 1 Cor. iv.

LET a man this wise esteem us, &c. ..... shall every man have praise of God.

The Gospel. Matt. xi.

WHEN John being in prison, &c. ..... shall prepare thy way before thee.

THE FOURTH SUNDAY.

THE FOURTH SUNDAY.

Verba mea auribus. Psalm v.

The Collect.

LORD, raise up, we pray thee, thy power, and come among us, and with great might succour us; that whereas through our sins and wickedness we be sore let and hindered, thy bountiful grace and mercy, through the satisfaction of thy Son our Lord, may speedily deliver us; to whom with thee and the Holy Ghost be honour and glory, world without end. [z]Amen.

The Epistle. Philipp. iv.

REJOICE in the Lord alway, &c. ..... through Christ Jesu.

The Gospel. John i.

THIS is the record of John, when, &c. ..... where John did baptize.

[z] Amen *omitted* [1552] [1549]

1662

THE NATIVITY OF OUR LORD, OR THE BIRTH-DAY OF CHRIST,

COMMONLY CALLED

CHRISTMAS-DAY.

The Collect.

ALMIGHTY God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily

1604 S. L.

CHRISTMAS-DAY.

The Collect.

ALMIGHTY God, which ha: given us thy only begotte Son to take our nature upon hir and this day to be born of a pur Virgin; Grant that we being re generate, and made thy children b adoption and grace, may daily b

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ON CHRISTMAS-DAY. [1559]
CHRISTMAS-DAY. [1552]

The Collect.

ALMIGHTY God, which hast given us thy only begotten Son to take our nature upon him, and this day to be born of a pure Virgin; grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen.

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Proper Psalms and Lessons on

CHRISTMAS-DAY.

At Matins.

Psalms xix. xlv. lxxxv.

The First Lesson, Isa. ix. *unto the end.*

The Second Less. Matt. i. *unto the end.*

At the First Communion.

Cantate Domino. Psalm xcviii.

The Collect.

GOD, which makest us glad with the yearly remembrance of the birth of thy only Son Jesus Christ; grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him, when he shall come to be our Judge, who liveth and reigneth, &c.

The Epistle. Tit. ii.

THE grace of God that bringeth salvation, &c. ..... see that no man despise thee.

The Gospel. Luke ii.

AND it chanced in those days &c. ..... unto men a good will.

At the Second Communion.

Domine, Dominus noster. Psalm viii.

The Collect.

Lord Jesus Christ, who liveth and reigneth, &c.

[1] reigneth with, &c. Amen. [1552]

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be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. Hebr. i. 1.

GOD, who at sundry times, &c. ..... thy years shall not fail.

The Gospel. S. John i. 1.

IN the beginning was the Word, &c. ..... full of grace and truth.

SAINT STEPHEN'S DAY.

The Collect.

GRANT, O Lord, that in all our sufferings here upon earth for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our only mediator and Advocate. *Amen.*

1604 S. L.

renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee, &c.

The Epistle. Heb. 1. 1.

GOD in times past, &c. ..... thy years shall not fail.

The Gospel. John 1. 1.

IN the beginning was the word, &c. ..... full of grace and truth.

SAINT STEPHEN'S DAY.

The Collect.

GRANT us, O Lord, to learn to love our enemies, by the example of thy Martyr S. Stephen, who prayed for his persecutors, to thee which [1]livest, &c.

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[1] livest and reignest, &c. [S. L.]

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The Epistle. Heb. i.

GOD in times past, &c. ..... thy years shall not fail, &c.

The Gospel. John i.

IN the beginning was the Word, &c. ..... full of grace and truth.

SAINT STEPHEN'S DAY.

The Collect.

GRANT us, O Lord, to learn to love our enemies, by the example of thy Martyr Saint Stephen, who prayed for his persecutors, to thee [2] which livest and reignest, &c.

Proper Psalms and Lessons at Evensong.

Psalms lxxxix. cx. cxxxii.

The First Lesson, Isa. vii. God spake once again to Achas, &c *unto the end.*

The Second Lesson, Tit. iii. The kindness and love of our Saviour, &c. *unto* Foolish questions.

SAINT STEPHEN'S DAY.

At Matins.

The Second Lesson, Acts vi. vii. Stephen full of faith and power, *unto* And when forty years.

At the Communion.

Quid gloriaris in malicia?
Psalm lii.

The Collect.

GRANT us, O Lord, to learn to love our enemies, by the example of thy Martyr Saint Stephen, who prayed to thee for his persecutors; which livest and reignest, &c.

[2] which livest, &c. [1552]

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Then shall follow the Collect of the Nativity, which shall be said continually unto New Year's Eve.

For the Epistle. Acts vii. 55.

STEPHEN being, &c. ..... he fell asleep.

The Gospel. S. Matth. xxiii. 34.

BEHOLD, I send, &c. ..... in the Name of the Lord.

SAINT JOHN THE EVANGELIST'S DAY.

The Collect.

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John i. 1.

THAT which was, &c. ..... his Word is not in us.

The Gospel. S. John xxi. 19.

JESUS said, &c. ..... books that should be written.

1604 S. L.

[1] *Then shall follow the Collect of the Nativity, which shall be said continually unto New Year's day.* [1604]

The Epistle. Acts 7. 55.

AND Stephen being, &c. ..... he fell asleep.

The Gospel. Mat. 23. 34.

BEHOLD, I send, &c. ..... in the Name of the Lord.

SAINT JOHN EVANGELIST'S DAY.

The Collect.

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church; that it being lightened by the doctrine of thy blessed Apostle and Evangelist [2]John, may attain to thy everlasting gifts; through Jesus Christ our Lord.[3]

The Epistle. 1 John 1. 1.

THAT which was, &c. ..... his word is not in us.

The Gospel. John 21. 19.

JESUS said, &c. ..... books that should be written.

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[1] *Then shall follow the Collect of the Nativity, which shall be said every day in the week unto New Year's day; but instead of the words* [and this day to be born] *the Presbyter shall say* [at this time to be born.] [S. L.]

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Then shall follow [4]*the Collect of the Nativity, which shall be said continually unto New Year's day.*	*Then shall follow a Collect of the Nativity.*

The Epistle. Acts vii.

AND Stephen being, &c. ..... he fell [5]on sleep.

The Gospel. Matt. xxiii.

BEHOLD, I send, &c. ..... in the Name of the Lord.

The Second Lesson at Evensong.

Acts vii. And when forty years were expired, there appeared unto Moses, unto Stephen full of the Holy Ghost, &c.

SAINT JOHN EVANGELIST'S DAY.

SAINT JOHN EVANGELIST'S DAY.

At Matins

The Second Lesson, Apoc. i. *unto the end.*

At the Communion.

In Domino confido. Psalm xi.

The Collect.

The Collect.

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church; that it being lightened by the doctrine of thy blessed Apostle and Evangelist John, may attain to thy everlasting gifts; through Jesus Christ our Lord. [6]Amen.

The Epistle. I John i. 1.

THAT which was, &c. ..... his word is not in us.

The Gospel. John xxi.

JESUS said, &c. ..... books that should be written.

At Evensong.

The Second Lesson, Apoc. xxii. *unto the end.*

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[2] Saint John [S. L.]
[3] Amen. [S. L.]
[4] a Collect of, &c. [1552]
[5] asleep [1552] [1549]
[6] Amen *omitted* [1549]

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THE INNOCENTS' DAY.

The Collect.

O ALMIGHTY God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our faith even unto death, we may glorify thy holy Name: through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. xiv. 1.

I LOOKED, and lo, &c. ... . the throne of God.

The Gospel. S. Matth. ii. 13.

THE Angel of the Lord appeared, &c. ..... because they are not.

THE SUNDAY AFTER CHRISTMAS-DAY.

The Collect.

ALMIGHTY God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same spirit, ever one God, world without end. *Amen.*

1604 S. L.

INNOCENTS' DAY.

The Collect.

ALMIGHTY God, whose praise this day the young Innocents thy witnesses have confessed and shewed forth, not in speaking, but in dying: Mortify and kill all vices in us, that in our conversation our life may express thy faith, which with our tongues we do confess; through Jesus Christ our Lord.[1]

The Epistle. [2]Apoc. 14. 1.

I LOOKED, and lo, &c. ..... the throne of God.

The Gospel. Matt. 2. 13.

THE angel of the Lord appeared, &c. ..... because they were not.

THE SUNDAY AFTER CHRISTMAS-DAY.

The Collect.

ALMIGHTY God, &c. *As upon Christmas-Day.* [1604]

ALMIGHTY God, which hast given, &c. *As upon Christmas-Day.* [S. L.]

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[1] Amen. [S. L.]

[2] Revelat. 14. i. [S. L.]

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THE INNOCENTS' DAY.

The Collect.

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THE INNOCENTS' DAY.

At Matins.

The First Lesson, Jer. xxxi. *unto* Moreover I heard Ephraim.

Deus, venerunt gentes.
Psalm lxxix.

The Collect.

ALMIGHTY God, whose praise this day the young Innocents, thy witnesses, [3] have confessed and shewed forth, not in speaking, but in dying; Mortify and kill all vices in us, that in our conversation, our life may express thy faith, which with our tongues we do confess: through Jesus Christ our Lord.

The Epistle. Apoc. xiv.

I LOOKED, and lo, &c. ..... the throne of God.

The Gospel. Matt. ii.

THE angel of the Lord, &c. ..... because they were not.

THE SUNDAY AFTER CHRISTMAS-DAY.

The Collect.

ALMIGHTY God, which hast given us thy only begotten Son, to take our nature upon him, and this day to be born of a pure Virgin; Grant that we being regenerate and made thy children, by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth, &c. Amen. [1559]

ALMIGHTY God, which hast given us, &c. *As upon Christmas-Day.* [1552]

THE SUNDAY AFTER CHRISTMAS-DAY.

Levavi oculos. Ps. cxxi.

The Collect.

ALMIGHTY God, which hast given us, &c. *As upon Christmas-Day.*

[3] hath [1552] [1549]

1662	1604 S. L.
The Epistle. Gal. iv. 1. NOW I say, &c. ..... through Christ.	*The Epistle.* Gal. 4. 1. AND I say, &c. ..... through Christ.
The Gospel. S. Matth. i. 18. THE birth of Jesus Christ, &c. ..... called his name Jesus.	*The Gospel.* Matth. 1. 1. THIS is the book of the generation of Jesus Christ, &c. ... called his name Jesus.
THE CIRCUMCISION OF CHRIST.	THE CIRCUMCISION OF CHRIST.

The Collect.

ALMIGHTY God, [1]who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the spirit; that our hearts and all our members being mortified from all worldly and carnal lusts, [2]we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord. [3]*Amen.*

The Epistle. Rom. iv. 8. BLESSED is the man to whom, &c. ..... promise made of none effect.	*The Epistle.* Rom. 4. 8. BLESSED is the man to whom, &c. ..... the promise of none effect.
The Gospel. S. Luke ii. 15. AND it came to pass, &c. ..... conceived in the womb.	*The Gospel.* Luke 2. 15. AND it fortuned, &c. ..... conceived in the womb.
The same Collect, Epistle, and Gospel shall serve for every day after unto the Epiphany.	*If there be [4]a Sunday between the Epiphany and the Circumcision, then shall be used the same Collect, Epistle, and Gospel at the Communion, which was used [5]the day of Circumcision.*

[1] which [1604] [S. L.]
[2] we *omitted* [1604] [S. L.]
[3] Amen *omitted* [1604]
[4] any [S. L.]

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The Epistle. Gal. 4.

AND I say, &c. ..... through Christ.

The Gospel. Matth. 1.

THIS is the book of the generation of Jesus Christ, &c. ..... called his name Jesus.

THE CIRCUMCISION OF CHRIST.

The Collect.

ALMIGHTY God, which madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the spirit; that our hearts and all our members, being mortified from all worldly and carnal lusts, may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord.

The Epistle. Rom. 4.

BLESSED is that man to whom, &c. ..... the promise of none effect.

The Gospel. Luke 2.

AND it fortuned, &c. ..... conceived in the womb.

THE CIRCUMCISION OF CHRIST.

At Matins.

The First Lesson, Gen. xvii. *unto the end.*

The Second Lesson, Rom. ii. *unto the end.*

At the Communion.

Lætatus sum. Ps. cxxii.

The Collect.

At Evensong.

The First Lesson, Deut. x. And now Israel *unto the end.*

The Second Lesson, Coloss. ii. *unto the end.*

If there be a Sunday between the Epiphany and the Circumcision, then shall be used the same Collect, Epistle, and Gospel at the Communion, which was used upon the day of Circumcision.

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[a] *Upon the day of* Circumcision; *and so likewise upon every other day from the time of the* Circumcision *to the* Epiphany. [S. L.]

1662	1604 S. L.
THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES.	THE EPIPHANY.
The Collect.	*The Collect.*

O GOD, [1]who by the leading of a star didst manifest thy only begotten Son to the Gentiles; Mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, [2]through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iii. 1.	*The Epistle.* Ephes. 3. 1.
FOR this cause, I Paul, &c. ..... by the faith of him.	FOR this cause I Paul, &c..... by the faith of him.
The Gospel. S. Matth. ii. 1.	*The Gospel.* Matth. 2. 1.
WHEN Jesus was born, &c. ..... another way.	WHEN Jesus was born, &c. ..... another way.

THE FIRST SUNDAY AFTER THE EPIPHANY.	THE FIRST SUNDAY AFTER THE EPIPHANY.
The Collect.	*The Collect.*

O LORD, we beseech thee mercifully to receive the prayers of thy people which call upon thee; and grant that they may both perceive and know what things they ought to do, and [4]also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xii. 1.	*The Epistle.* Rom. 12, 1.
I BESEECH you therefore, &c. ..... one of another.	I BESEECH you therefore, &c. ..... one another's members.
The Gospel. S. Luke, ii. 41.	*The Gospel.* Luke 2, 41.
NOW his parents, &c. ..... in favour with God and man.	THE father and mother of Jesus, &c. ..... in favour with God and men.

[1] which [1604] [S. L.]
[2] through Christ our Lord. Amen. [1604] [S. L.]

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THE EPIPHANY.

The Collect.

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THE EPIPHANY.

At Matins.

The First Lesson, Isa. lx. *unto the end.*

The Second Lesson, Luke iii. And it fortuned, *unto the end.*

At the Communion.

Cantate Domino. Ps. xcvi.

The Collect.

O GOD, which by the leading of a star didst manifest thy only begotten Son to the Gentiles; Mercifully grant that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Christ our Lord.

The Epistle. Ephes. 3.

FOR this cause, I Paul, &c. ..... by the faith of him.

The Gospel. Matth. 2.

WHEN Jesus was born, &c. ..... another way.

At Evensong.

The First Lesson, Is. xlix. *unto the end.*

The Second Lesson, John ii. After which he went down to Capernaum, *unto the end.*

THE FIRST SUNDAY AFTER THE EPIPHANY.

The Collect.

LORD, we beseech thee mercifully to receive the prayers of thy people which call upon thee; and grant that they may both perceive and know what things they ought to do, and also have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. [5]Amen.

THE FIRST SUNDAY AFTER THE EPIPHANY.

Usquequo, Domine? Ps. xiii.

The Collect.

faithfully to fulfil the same.

The Epistle. Rom. 12.

I BESEECH you therefore, &c. ..... one another's members.

The Gospel. Luke 2.

THE father and mother of Jesus, &c. ..... in favour with God and men.

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[3] Lord, we beseech thee [1604] [S. L.]

[4] also have, &c. [1604] [S. L.]

[5] Amen *omitted* [1552]

1662	1604 S. L.
THE SECOND SUNDAY AFTER THE EPIPHANY.	THE SECOND SUNDAY AFTER THE EPIPHANY.
The Collect.	*The Collect.*
ALMIGHTY and everlasting God, hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. *Amen.*	ALMIGHTY and everlasting God, [1]who dost govern all things in heaven and earth; mercifully and grant us thy [2]grace all the days of our life.
The Epistle. Rom. xii. 6.	*The Epistle.* Rom. 12. 6.
HAVING then gifts, &c. ..... men of low estate.	SEEING that we have divers gifts, &c. ..... them of the lower sort.
The Gospel. S. John ii. 1.	*The Gospel.* John 2, 1.
AND the third day there was, &c. ..... his disciples believed him.	AND the third day was there, &c. ..... his disciples believed on him.
THE THIRD SUNDAY AFTER THE EPIPHANY.	THE THIRD SUNDAY AFTER THE EPIPHANY.
The Collect.	*The Collect.*
ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. *Amen.*	hand to help and defend us, through Christ our Lord.[3]
The Epistle. Rom. xii. 16.	*The Epistle.* Rom. 12, 16.
BE not wise in your own conceits, &c. ..... overcome evil with good.	BE not wise in your own opinions, &c. ..... overcome evil with goodness.
The Gospel. S. Matth. viii. 1.	*The Gospel.* Matth. 8, 1.
WHEN he was come down, &c. ..... the self-same hour.	WHEN he was come down, &c. ..... the self same hour.
THE FOURTH SUNDAY AFTER THE EPIPHANY.	THE FOURTH SUNDAY AFTER THE EPIPHANY.
The Collect.	*The Collect.*
O GOD, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; grant to us such strength and protection, as may support us in all dangers, and	GOD, which knowest us to be set in the midst of so many and great dangers, that for man's frailness we cannot always stand uprightly; grant to us the health of body and soul, that all those things which we suffer for sin, by

[1] which [1604] [S. L.]
[2] peace all the days of our life, through Jesus Christ our Lord. [S. L.]

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THE SECOND SUNDAY AFTER THE EPIPHANY.

The Collect.

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THE SECOND SUNDAY.

Dixit insipiens. Ps. xiv.

The Collect.

ALMIGHTY and everlasting God, which dost govern all things, in heaven and earth; mercifully hear the supplications of thy people, and grant us thy peace all the days of our life.

The Epistle. Rom. 12.

SEEING that we have divers gifts, &c. ..... them of the lower sort.

The Gospel. John 2, 1.

AND the third day was there, &c. ..... his disciples believed on him.

THE THIRD SUNDAY.

The Collect.

THE THIRD SUNDAY.

Domine, quis habitabit? Ps. xv.

The Collect.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities, stretch forth thy right hand to help and defend us; through Christ our Lord.

The Epistle. Rom. 12.

BE not wise in your own opinions, &c. ..... overcome evil with goodness.

The Gospel. Matth. 8.

WHEN he was come down, &c. ..... the selfsame hour.

THE FOURTH SUNDAY.

The Collect.

THE FOURTH SUNDAY.

Quare fremuerunt gentes? Ps. ii.

The Collect.

GOD, which knowest us to be set in the midst of so many and great dangers, that for man's frailness we cannot always stand uprightly; Grant to us the health of body and soul, that all those things which we suffer for sin, by thy help we may well pass and overcome, through Christ our Lord.

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[4] Amen [S. L.]

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carry us through all temptations; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xiii. 1.

LET every soul be subject, &c. ..... honour to whom honour.

The Gospel. S. Matth. viii. 23.

AND when he was entered, &c. ..... out of their coasts.

THE FIFTH SUNDAY AFTER THE EPIPHANY.

The Collect.

[2]O LORD, we beseech thee to keep thy Church and household continually in thy true religion; that they [3]who do lean only [4]upon the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord. [5]*Amen.*

The Epistle. Col. iii. 12.

PUT on therefore, &c. ..... and the Father by him.

The Gospel. S. Matth. xiii. 24.

THE Kingdom of heaven, &c. ..... but gather the wheat into my barn.

THE SIXTH SUNDAY AFTER THE EPIPHANY.

The Collect.

O GOD, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom;

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thy help we may well pass and overcome, through Christ our Lord.[1]

The Epistle. Rom. 13, 1.

LET every soul submit himself, &c. ..... to whom honour pertaineth.

The Gospel. Matth. 8, 23.

AND when he entered, &c. ..... out of their coasts.

THE FIFTH SUNDAY AFTER THE EPIPHANY.

The Collect.

[2]Lord, we beseech thee [1604] [S. L.]

[4]upon hope [1604] [S. L.]

The Epistle. Col. 3. 12.

PUT upon you, &c. ..... to God the Father by him.

The Gospel. Mat. 13, 24.

THE Kingdom of heaven, &c. ..... but gather the wheat into my barn.

The Sixth Sunday (if there be so many) shall have the same Collect, Epistle, and Gospel, that was upon the fifth Sunday.

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[1] Amen [S. L.]

[3] which [1604] [S. L.]

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The Epistle. Rom. 13.

LET every soul submit himself, &c. ..... to whom honour pertaineth.

The Gospel. Mat. 8.

AND when he entered, &c. ..... out of their coasts.

THE FIFTH SUNDAY.

The Collect.

LORD, we beseech thee to keep thy Church and household continually in thy true religion, that they which do lean only upon hope of thy heavenly grace, may evermore be defended by thy mighty power, through Christ our Lord.

The Epistle. Col. 3.

PUT upon you, &c. ..... to God the Father by him.

The Gospel. Mat. 13.

THE kingdom of heaven, &c. ..... but gather the wheat into my barn.

The Sixth Sunday (if there be so many) shall have the same Collect, Epistle, and Gospel, that was upon the fifth Sunday.

THE FIFTH SUNDAY.

Exaudiat te, Dominus. Ps. xx.

The Collect.

The Sixth Sunday (if there be so many) shall have the same Psalm, Collect, Epistle, and Gospel, that was upon the fifth.

[a] Amen *omitted* [1604].

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where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. *Amen.*

The Epistle. 1 S. John, iii. 1.

BEHOLD, what manner, &c. ..... the works of the devil.

The Gospel. S. Matth. xxiv. 23.

THEN if any man, &c. ..... from one end of heaven to the other.

THE SUNDAY CALLED SEPTUAGESIMA,

Or the Third Sunday before Lent.

The Collect.

O LORD, we beseech thee favourably to hear the prayers of thy people; that we, [1]who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name, through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

The Epistle. 1 Cor. ix. 24.

KNOW ye not, &c. ..... should be a castaway.

The Gospel. S. Matth. xx. 1.

THE kingdom of heaven, &c. ..... but few chosen.

THE SUNDAY CALLED SEXAGESIMA,

Or the Second Sunday before Lent.

The Collect.

[2]O LORD God, who seest that we put not our trust in any thing that we do; mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. [3]*Amen.*

The Epistle. 2 Cor. xi. 19.

YE suffer fools, &c. ..... knoweth that I lie not.

1604 S. L.

THE SUNDAY CALLED SEPTUAGESIMA.

The Collect.

Jesus Christ our Saviour, who liveth and reigneth world without end. Amen.

The Epistle. 1 Cor. 9. 24.

PERCEIVE ye not, &c. ..... should be a castaway.

The Gospel. Matth. 20, 1.

THE kingdom of heaven, &c. ..... but few be chosen.

THE SUNDAY CALLED SEXAGESIMA.

The Collect.

The Epistle. 2 Cor. 11, 19.

YE suffer fools, &c. ..... knoweth that I lie not.

---

[1] which [1604] [S. L.]
[2] Lord God, which, &c. [1604] [S. L.]
[3] Amen *omitted* [1604]

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THE SUNDAY CALLED SEPTUAGESIMA.

The Collect.

THE SUNDAY CALLED SEPTUAGESIMA.

Dominus regit. Ps. xxiii.

The Collect.

O LORD, we beseech thee favourably to hear the prayers of thy people; that we which are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy name, through [4] Jesus Christ our Saviour, who liveth and [5] reigneth, &c.

The Epistle. 1 Cor. 9.

PERCEIVE ye not, &c. ..... should be a castaway.

The Gospel. Mat. 20.

THE kingdom of heaven, &c. ..... but few be chosen.

THE SUNDAY CALLED SEXAGESIMA.

The Collect.

THE SUNDAY CALLED SEXAGESIMA.

At the Communion.

Domini est terra. Ps. xxiv.

The Collect.

LORD God, which seest that we put not our trust in any thing that we do; mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord.

The Epistle. 2 Cor. 11.

YE suffer fools, &c. ..... knoweth that I lie not.

[4] Jesu [1552] [1549]

[5] reigneth, world without end, [1552]

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The Gospel. S. Luke viii. 4.

WHEN much people, &c. ..... fruit with patience.

THE SUNDAY CALLED QUINQUAGESIMA,

or the next Sunday before Lent.

The Collect.

O LORD, [1]who hast taught us that all our doings without charity are nothing worth: Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity; the very bond of peace [2]and of all virtues, without which whosoever liveth is counted dead before thee: Grant this for thine only Son Jesus Christ's sake. [3]*Amen.*

The Epistle. 1 Cor. xiii. 1.

THOUGH I speak, &c. ..... the greatest of these is charity.

The Gospel. S. Luke xviii. 31.

THEN Jesus took unto him, &c. ..... gave praise unto God.

THE FIRST DAY OF LENT,

COMMONLY CALLED

ASH-WEDNESDAY.

The Collect.

ALMIGHTY and everlasting God, [4]who hatest nothing that thou hast made, and dost forgive the sins of all them that [5]are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and [6]acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.*

This Collect is to be read every day in Lent, after the Collect appointed for the day.

For the Epistle. Joel ii. 12.

TURN ye even to me, &c. ..... Where is their God.

1604 S. L.

The Gospel. Luke 8, 4.

WHEN much people, &c. ..... fruit through patience.

THE SUNDAY CALLED QUINQUAGESIMA.

The Collect.

The Epistle. 1 Cor. 13. 1.

THOUGH I speak, &c. ..... the chief of these is love.

The Gospel. Luke 18, 31.

JESUS took unto him, &c. ..... gave praise unto God.

THE FIRST DAY OF LENT. [1604.]

THE FIRST DAY OF LENT,

COMMONLY CALLED

ASH-WEDNESDAY. [S. L.]

The Collect.

Christ.[7]

The Epistle. Joel 2, 12.

TURN you unto me, &c. ..... Where is now their God?

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[1] which dost teach us, &c. [1604] [S. L.]
[2] and all virtues, without the which [1604] [S. L.]
[3] *Amen omitted* [1604] [S. L.]
[4] which [1604] [S. L.]

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The Gospel. Luke 8.

WHEN much people, &c. ..... fruit through patience.

THE SUNDAY CALLED QUINQUAGESIMA.

The Collect.

THE SUNDAY CALLED QUINQUAGESIMA.

Judica me, Domine. Ps. xxvi.

The Collect.

O LORD, which dost teach us that all our doings without charity are nothing worth: send thy Holy Ghost, and pour [6]into our hearts that most excellent gift of charity, the very bond of peace and all virtues, without the which whosoever liveth is counted dead before thee: grant this for thy only Son Jesus Christ's sake.

The Epistle. 1 Cor. 13.

THOUGH I speak, &c. ..... the chief of these is love.

The Gospel. Luke 18.

JESUS took unto him, &c. ..... gave praise unto God.

THE FIRST DAY OF LENT.

The Collect.

THE FIRST DAY OF LENT,
COMMONLY CALLED
ASHWEDNESDAY.

Domine ne. Ps. vi.

The Collect.

ALMIGHTY and everlasting God, which hatest nothing that thou hast made, and dost forgive the sins of all them that be penitent; create and make in us new and contrite hearts, that we worthily lamenting our sins, and knowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ.

The Epistle. Joel 2.

TURN you unto me, &c. ..... Where is now their God?

---

[6] be [1604] [S. L.]
[7] Amen. [S. L.]
[6] knowledging [1604]
[8] in our hearts [1552]

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The Gospel. S. Matth. vi. 16.

WHEN ye fast, &c. ..... there will your heart be also.

THE FIRST SUNDAY IN LENT.

The Collect.

O LORD, [1]who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest, with the Father and the Holy Ghost, one God world without end. *Amen.*

The Epistle. 2 Cor. vi. 1.

WE then, as workers, &c. ..... and yet possessing all things.

The Gospel. S. Matth. iv. 1.

THEN was Jesus led up, &c. ..... ministered unto him.

THE SECOND SUNDAY IN LENT.

The Collect.

ALMIGHTY God [3]who seest that we have no power of ourselves to help ourselves; [4]Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, [5]through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Thess. iv. 1.

WE beseech you, brethren, &c. ..... his Holy Spirit.

The Gospel. S. Matth. xv. 21.

JESUS went thence, &c. ..... was made whole from that very hour.

1604 S. L.

The Gospel. Mat. 6. 16.

WHEN ye fast, &c. ..... there will your hearts be also.

¶ *From Ash Wednesday to the first Sunday in Lent shall be used the same Collect, Epistle, and Gospel, which were used on Ash Wednesday.* [S. L.]

THE FIRST SUNDAY IN LENT.

The Collect.

true holiness, to thy honour and glory, which livest and [2]reignest, &c.

The Epistle. 2 Cor. 6. 1.

WE as helpers exhort you, &c. ..... and yet possessing all things.

The Gospel. Matt. 4. 1.

THEN Jesus was led away, &c. ..... ministered unto him.

THE SECOND SUNDAY IN LENT.

The Collect.

The Epistle. 1 Thess. 4. 1.

WE beseech you brethren, &c. ..... his holy Spirit among you.

The Gospel. Matth. 15. 21.

JESUS went thence, &c. ..... was made whole even the same time.

---

[1] which [1604] [S. L.]

[2] *reignest with the* Father and the holy Ghost, one God world without end. *Amen.* [S. L.]

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The Gospel. Mat. 6.

WHEN ye fast, &c. ..... there will your hearts be also.

THE FIRST SUNDAY IN LENT.	THE FIRST SUNDAY IN LENT.
	Beati quorum. Ps. xxxii.
The Collect.	*The Collect.*

O LORD, which for our sake didst fast forty days and forty nights; give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, which livest and reignest, &c.

The Epistle. 2 Cor. 6.

WE as helpers exhort you, &c. ..... and yet possessing all things.

The Gospel. Matt. 4.

THEN was Jesus led away, &c. ..... ministered unto him.

THE SECOND SUNDAY.	THE SECOND SUNDAY.
	De profundis. Ps. cxxx.
The Collect.	*The Collect.*

ALMIGHTY God, which dost see that we have no power of ourselves to help ourselves; keep thou us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ, &c.

The Epistle. 1 Thess. 4.

WE beseech you brethren, &c. ..... his holy Spirit among you.

The Gospel. Matt. 15.

JESUS went thence, &c. ..... was made whole even the same time.

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[3] which dost see [1604.] [S. L.] [4] keep thou us [1604.] [S. L.]
[5] through Jesus Christ, &c. [1604] through Jesus Christ. Amen. [S. L.]

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THE THIRD SUNDAY IN LENT.

The Collect.

WE beseech thee, Almighty God, look upon the hearty [1] desires of thy humble servants, and stretch forth the right hand of thy majesty, to be our defence against all our enemies, through Jesus Christ our Lord. [2] *Amen.*

The Epistle. Ephes. v. 1.

BE ye therefore followers of God, &c. ..... shall give thee light.

The Gospel. S. Luke xi. 14.

JESUS was casting out a devil, &c. ..... hear the word of God, and keep it.

THE FOURTH SUNDAY IN LENT.

The Collect.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

The Epistle. Gal. iv. 21.

TELL me, ye that desire, to be under the law, &c. ..... but of the free.

The Gospel. S. John vi. 1.

JESUS went over the sea, &c. ..... that should come into the world.

THE FIFTH SUNDAY IN LENT.

The Collect.

1604 S. L.

THE THIRD SUNDAY IN LENT.

The Collect.

The Epistle. Eph. 5. 1.

BE you the followers of God, &c. ..... shall give thee light.

The Gospel. Lu. 11. 14.

JESUS was casting out a devil, &c. ..... hear the word of God, and keep it.

THE FOURTH SUNDAY IN LENT.

The Collect.

GRANT we beseech thee, Almighty God, that we which for our evil deeds are worthily punished, by the comfort of thy grace may mercifully be relieved, through our Lord Jesus Christ.[3]

The Epistle. Gal. 4. 21.

TELL me (ye that desire to be under the law), &c. ..... but of the free woman.

The Gospel. John 6. 1.

JESUS departed over the sea, &c. ..... that should come into the world.

THE FIFTH SUNDAY IN LENT.

The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and

[1] desire [1604]

[2] Amen *omitted* [1604]

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THE THIRD SUNDAY.	THE THIRD SUNDAY.
	Judica me, Deus. Ps. xliii.
The Collect.	*The Collect.*

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy majesty to be our defence against all our enemies, through Jesus Christ our Lord.

The Epistle. Eph. 5.

BE you the followers of God, &c. ..... shall give thee light.

The Gospel. Luke 11.

JESUS was casting out a devil, &c. ..... hear the word of God and keep it.

THE FOURTH SUNDAY IN LENT. [1559] THE FOURTH SUNDAY. [1552]	THE FOURTH SUNDAY.
	Deus noster refugium. Ps. xlvi.
The Collect.	*The Collect.*

GRANT we beseech thee, Almighty God, that we which for our evil deeds are worthily punished, by the comfort of thy grace may mercifully be relieved, through our Lord Jesus Christ.

The Epistle. Gal. 4.

TELL me (ye that desire to be under the law), &c. ..... but of the free woman.

The Gospel. John 6.

JESUS departed over the sea, &c. ..... that should come into the world.

THE FIFTH SUNDAY IN LENT. [1559] THE FIFTH SUNDAY. [1552]	THE FIFTH SUNDAY.
	Deus in nomine tuo. Ps. liv.
The Collect.	*The Collect.*

WE beseech thee, Almighty God, mercifully to look upon thy people: that by thy great goodness they may be governed and

[3] Amen. [S. L.]

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preserved evermore, both in body and soul, through Jesus Christ our Lord. [1]*Amen.*

The Epistle. Hebr. ix. 11.

CHRIST being come an High Priest, &c. ..... eternal inheritance.

The Gospel. S. John viii. 46.

JESUS said, which of you convinceth me of sin, &c. ..... went out of the temple.

THE SUNDAY NEXT BEFORE EASTER.

The Collect.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

The Epistle. Philipp. ii. 5.

LET this mind be in you, &c. ..... to the glory of God the Father.

The Gospel. S. Matth. xxvii. 1.

WHEN the morning was come, &c. ..... Truly this was the Son of God.

MONDAY BEFORE EASTER.

For the Epistle. Isai. lxiii. 1.

WHO is this that cometh, &c. ..... they were not called by thy Name.

The Epistle. Heb. 9. 11.

CHRIST being an High Priest, &c. ..... eternal inheritance.

The Gospel. John 8. 46.

WHICH of you can rebuke me of sin, &c. ..... went out of the temple.

THE SUNDAY NEXT BEFORE EASTER. [1604]
SUNDAY NEXT BEFORE EASTER. [S. L.]

The Collect.

ALMIGHTY and everlasting God, which, of thy tender love towards man, hast sent our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we both follow the example of his patience, and be made partakers of his resurrection, through the same Jesus Christ our Lord.[2]

The Epistle. Philip. 2. 5.

LET the same mind be in you, &c. ..... unto the praise of God the Father.

The Gospel. Matt. 26. 1.

AND it came to pass, &c. ..... *unto* (chap. 27.) the mother of Zebedee's children.

MONDAY BEFORE EASTER.

The Epistle. Isai. 63. 1.

WHAT is he this that cometh, &c. ..... they have not called upon thy Name.

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[1] Amen *omitted* [1604]

[2] Amen. [S. L.]

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preserved evermore both in body and soul, through Jesus Christ our Lord.

The Epistle. Heb. 9.

CHRIST being an High Priest, &c. ..... eternal inheritance.

The Gospel. John 8.

WHICH of you can rebuke me of sin, &c. ..... went out of the temple.

THE SUNDAY NEXT BEFORE EASTER.

The Collect.

THE SUNDAY NEXT BEFORE EASTER.

Exaudi, Deus, deprecationem. Ps. lxi.

The Collect.

ALMIGHTY and everlasting God, which of thy tender love, [3]towards man hast sent our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant that we both follow the example of his patience, and be made partakers of his resurrection, through the same Jesus Christ our Lord.

The Epistle. Philip. 2.

LET the same mind be in you, &c. ..... unto the praise of God the Father.

The Gospel. Matt. 26.

AND it came to pass, &c. ..... *unto* (chap. 27.) the mother of Zebedee's children.

MONDAY BEFORE EASTER. | MONDAY BEFORE EASTER.

The Epistle. Isai. 63.

WHAT is he this that cometh, &c. ..... they have not called upon thy Name.

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[3] toward [1549]

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The Gospel. S. Mark xiv. 1.

AFTER two days was the feast of the passover, &c. ..... he wept.

TUESDAY BEFORE EASTER.

For the Epistle. Isai. l. 5.

THE Lord God hath opened, &c. ..... ye shall lie down in sorrow.

The Gospel. S. Mark xv. 1.

AND straightway in the morning, &c. ..... the Son of God.

WEDNESDAY BEFORE EASTER.

The Epistle. Hebr. ix. 16.

WHERE a testament is, &c. ..... without sin unto salvation.

The Gospel. S. Luke xxii. 1.

NOW the feast of unleavened bread, &c. ..... have heard of his own mouth.

THURSDAY BEFORE EASTER.

The Epistle. 1 Cor. xi. 17.

IN this that I declare unto you, &c. ..... when I come.

The Gospel. S. Luke xxiii. 1.

THE whole multitude of, &c. ..... stood afar off beholding these things.

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The Gospel. Mark 14. 1.

AFTER two days was Easter, &c. ..... and he began to weep.

TUESDAY BEFORE EASTER.

The Epistle. Isai. 50. 1.

THE Lord God hath opened, &c. ..... ye shall sleep in sorrow.

The Gospel. Mark 15. 1.

AND anon in the dawning, &c. ..... beheld where he was laid.

WEDNESDAY BEFORE EASTER.

The Epistle. Heb. 9. 16.

WHEREAS is a testament, &c. ..... without sin unto salvation.

The Gospel. Luke 22, 1.

THE feast of sweet bread, &c. ..... have heard of his own mouth.

THURSDAY BEFORE EASTER.

The Epistle. 1 Cor. 11, 17.

THIS I warn you of, &c. ..... when I come.

The Gospel. Luke 23, 1.

THE whole multitude of, &c. ..... according to the commandment.

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The Gospel. Mark 14.

AFTER two days was Easter, &c. ..... and he began to weep.

TUESDAY BEFORE EASTER. | TUESDAY BEFORE EASTER.

The Epistle. Isai. 50.

THE Lord God hath opened, &c. ..... ye shall sleep in sorrow.

The Gospel. Mark 15.

AND anon in the dawning, &c. ..... beheld where he was laid.

WEDNESDAY BEFORE EASTER. | WEDNESDAY BEFORE EASTER.

The Epistle. Heb. 9.

WHEREAS is a testament, &c. ..... without sin unto salvation.

The Gospel. Luke 22.

THE feast of sweet bread, &c. ..... have heard of his own mouth.

At Evensong.

The First Lesson. Lamentations i. *unto the end.*

THURSDAY NEXT BEFORE EASTER. [1559]

THURSDAY BEFORE EASTER. [1552]

THURSDAY BEFORE EASTER.

At Matins.

The First Lesson. Lamentations ii. *unto the end.*

The Epistle. 1 Cor. 11.

THIS I warn you of, &c. ..... when I come.

The Gospel. Luke 23.

THE whole multitude of, &c. ..... according to the commandment.

At Evensong.

The First Lesson. Lamentations iii. *unto the end.*

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GOOD FRIDAY.

The Collects.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

1604 S. L.

ON GOOD FRIDAY.

The Collects.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for the which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and [1] reigneth, &c.

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy [2] Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee through our Lord and Saviour Jesus Christ. *Amen.*

may truly and [3] godly serve thee, through our Lord Jesus Christ.[4]

[5] O MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesu Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

Lord, who liveth and reigneth, &c.

The Epistle. Hebr. x. 1.

THE law having a shadow, &c. ..... as ye see the day approaching.

The Epistle. Heb. 10, 1.

THE law which hath but a shadow ..... because ye see that the day draweth nigh.

The Gospel. S. John xix. 1.

PILATE therefore, &c. ..... him whom they pierced.

The Gospel. John 18, 1.

WHEN Jesus had spoke, &c. ..... (to end of chap. xix.)

[1] reigneth with thee and the Holy Ghost, now and for ever. Amen. [S. L.]
[2] Congregation [1604]
[3] worthily [S. L.]

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ON GOOD FRIDAY.

The Collects.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for the which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; [6]who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen.

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ON GOOD FRIDAY.

At Matins.

The First Lesson, Gen. xxii. *unto the end.*

The Collect.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for the which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who liveth and reigneth, &c.

At the Communion.

Deus, Deus meus. Psalm xxii.

After the two Collects at the Communion shall be said these two Collects following.

The Collects.

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers which we offer before thee for all estates of men in thy holy Congregation, that every member of the same, in his vocation and ministry, may truly and godly serve thee, through our Lord Jesus Christ.

MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth, &c.

The Epistle. Heb. 10.

THE law which hath but a shadow, &c. ..... because ye see that the day draweth nigh.

The Gospel. John 18.

WHEN Jesus had spoke, (to end of c. 19.)

At Evensong.

The First Lesson, Isai. 53, *unto the end.*

[4] Amen. [S. L.]
[5] Merciful God, &c. [1604] [S. L.]
[6] who liveth and reigneth, &c. [1552]

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EASTER EVEN.

The Collect.

GRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Peter, iii. 17.

IT is better, if the will of God, &c. ..... being made subject unto him.

The Gospel. S. Matth. xxvii. 57.

WHEN the even was come, &c. ..... and setting a watch.

EASTER DAY.

At Morning Prayer instead of the Psalm O come let us, &c. *these Anthems shall be sung or said.*

CHRIST our passover is sacrificed for us, therefore let us keep the feast. Not with the old leaven, nor with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. 1 Cor. v. 7.

CHRIST being raised from the dead, dieth no more; death hath no more dominion over him.

For in that he died, he died unto sin once; but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin; but alive unto God through Jesus Christ our Lord. Rom. vi. 9.

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EASTER EVEN.

The Collect.

O MOST gracious God, look upon us in mercy, and grant that as we are baptized into the death of thy Son our Saviour Jesus Christ; so by our true and hearty repentance all our sins may be buried with him, and we not fear the grave; that as Christ was raised up from the dead by the glory of thee, O Father, so we also may walk in newness of life, but our sins never be able to rise in judgment against us, and that for the merit of Jesus Christ that died, was buried, and rose again for us, Amen. [S. L.]

The Epistle. 1 Pet. 3, 17.

IT is better (if the will of God be so), &c. ..... subdued unto him.

The Gospel. Matt. 27, 57.

WHEN the even was come, &c. ..... and sealed the stone.

EASTER DAY.

At Morning Prayer instead of the Psalm O come let us, &c. *these Anthems shall be sung or said.*

CHRIST rising again from the dead now dieth not. Death from henceforth hath no power upon him. For in that he died, he died but once to put away sin; but in that he liveth, he liveth unto God. And so likewise count yourselves dead unto sin, but living unto God in Christ Jesus our Lord.

Christ is risen again the first

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EASTER EVEN.

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EASTER EVEN.

At Matins.

The First Lesson, Lamentations iv. 5, *unto the end.*

At the Communion.

Domine Deus salutis. Ps. lxxxviii.

The Epistle. 1 Pet. 3.

IT is better (if the will of God be so), &c. ..... subdued unto him.

The Gospel. Matt. 27.

WHEN the even was come, &c. ..... and sealed the stone.

EASTER DAY.

At Morning Prayer instead of the Psalm O come let us, &c. *these Anthems shall be sung or said.*

CHRIST rising again from the dead now dieth not; death from henceforth hath no power upon him. For in that he died, he died but once to put away sin; but in that he liveth, he liveth unto God. And so likewise count yourselves dead unto sin, but living unto God in Christ Jesus our Lord. [1]Amen.

Christ is risen again the first

EASTER DAY.

In the Morning, afore Matins, the people being assembled in the Church, these Anthems shall be first solemnly sung or said,

CHRIST rising again from the dead now dieth not: Death from henceforth hath no power upon him. For in that he died, he died but once to put away sin; but in that he liveth, he liveth unto God. And so likewise count yourselves dead unto sin, but living unto God in Christ Jesus our Lord. Hallelujah. Hallelujah.

[1] Amen *omitted* [1552]

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Christ is risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die; even so in Christ shall all be made alive. 1 Cor. xv. 20. Glory be to the Father, and to the Son, and to the Holy Ghost: *Answer.* As it was in the beginning, is now, and ever shall be, world without end. Amen.	fruits of them that sleep. For seeing that by man came death, by man also cometh the resurrection of the dead. For as by Adam all men do die: so by Christ all men shall be restored to life.
The Collect.	*The Collect.*
ALMIGHTY God, [1]who through thine only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put [2]into our minds good desires, so by thy continual help we may bring the same to good effect: through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*	our Lord, who liveth, &c.
The Epistle. Coloss. iii. 1.	*The Epistle.* Col. 3. 1.
IF ye then be risen, &c. ..... when ye lived in them.	IF ye be risen again, &c. ..... when ye lived in them.
The Gospel. S. John xx. 1.	*The Gospel.* Joh. 20. 1.
THE first day of the week, &c. ..... their own home.	THE first day of the Sabbaths, &c. ..... their own home.

[1] *which* through thy only, &c. [1604] [S. L.] [2] in [1604] [S. L.]

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fruits of them that sleep. For seeing that by man came death, by man also cometh the resurrection of the dead. For as by Adam all men do die: so by Christ all men shall be restored to life.

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Christ is risen again, the first fruits of them that sleep. For seeing that by man came death, by man also cometh the resurrection of the dead. For as by Adam all men do die: so by Christ all men shall be restored to life. Hallelujah.

The Priest. Shew forth to all nations the glory of God.

The Answer. And among all people his wonderful works.

Let us pray.

O God, who for our redemption didst give thine only begotten Son to the death of the cross; and by his glorious resurrection hast delivered us from the power of our enemy: Grant us so to die daily from sin, that we may evermore live with him, in the joy of his resurrection; through the same Christ our Lord. Amen.

Proper Psalms and Lessons.

At Matins.

Psalms ii. lvii. cxi.

The First Lesson, Exod. xii. *unto the end.*

The Second Lesson, Romans vi. *unto the end.*

At the first Communion.

Conserva me, Domine. Ps. xvi.

The Collect.

The Collect.

ALMIGHTY God, which through thy only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; we humbly beseech thee, that as by thy special grace preventing us, thou dost put in our minds good desires; so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, [3] who, &c.

The Epistle. Col. 3.

IF ye be risen again, &c. ..... when ye lived in them.

The Gospel. Joh. 20.

THE first day of the Sabbaths, &c. ..... their own home.

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[3] *who liveth and reigneth,* &c. [1552] [1549]

1662	1604 S. L.
MONDAY IN EASTER WEEK.	MONDAY IN EASTER WEEK.
The Collect.	*The Collect.*
ALMIGHTY God [1]who through [2]thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put [3]into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*	our Lord, [4]who liveth and reigneth, &c.
For the Epistle. Acts x. 34.	*The Epistle.* Acts 10. 34.
PETER opened his mouth, &c. ..... remission of sins.	PETER opened his mouth, &c. ..... remission of sins.

[1] which [1604] [S. L.] [2] the [1604] [3] in [1604] [S. L.]

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At the Second Communion.

Domine quid multiplicati? Ps. iii.

The Collect.

ALMIGHTY Father, which hast given thy only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth; through Jesus Christ our Lord.

The Epistle. 1 Cor. 5.

KNOW ye not, &c. ..... pureness and truth.

The Gospel. Mark 16.

WHEN the Sabbath was past, &c. ..... for they were afraid.

At Evensong.

Proper Psalms and Lessons.

Psalms cxiii. cxiv. cxviii.

The Second Lesson, Acts ii. *unto the end.*

ONDAY IN EASTER WEEK.

MONDAY IN EASTER WEEK.

At Matins.

The Second Lesson, Matt. xxviii. *unto the end.*

At the Communion.

Nonne Deo subjecta? Ps. lxii.

The Collect.

The Collect.

ALMIGHTY God, which through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everting life; We humbly beseech thee, that, as by thy special grace eventing us thou dost put in our minds good desires, so by thy conual help we may bring the same to good effect; through Jesus Christ r Lord,[5] who, &c.

The Epistle. Acts 10.

ETER opened his mouth, &c. ..... remission of sins.

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[4] who liveth, &c. [S. L.] [5] who liveth and reigneth, &c. [1552] [1549]

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The Gospel. S. Luke xxiv. 13.

BEHOLD, two of his disciples, &c. ..... in breaking of bread.

TUESDAY IN EASTER WEEK.

The Collect.

ALMIGHTY God, who through thine only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

For the Epistle. Acts xiii. 26.

MEN and brethren, &c. ..... declare it unto you.

The Gospel. S. Luke xxiv. 36.

JESUS himself stood in the midst, &c. ..... ye are witnesses of these things.

1604 S. L.

The Gospel. Luke 24. 13.

BEHOLD, two of his disciples, &c. ..... in breaking of bread.

TUESDAY IN EASTER WEEK.

The Collect.

ALMIGHTY Father, which hast given thine only Son to die for our sins, and to rise again for our justification: grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through Jesus Christ our Lord.[1]

The Epistle. Acts 13. 26.

YE men and brethren, &c. ..... declare it unto you.

The Gospel. Luke 24. 36.

JESUS stood in the midst, &c. ..... ye are witnesses of these things.

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[1] Amen [S. L.]

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The Gospel. Luke 24.

BEHOLD, two of his disciples, &c. ..... in breaking of bread.

At Evensong.

The Second Lesson, Acts iii. *unto the end.*

TUESDAY IN EASTER WEEK.

TUESDAY IN EASTER WEEK.

At Matins.

The Second Lesson, Luke 24, *unto* And behold, two of them.

At the Communion.

Laudate pueri. Ps. cxiii.

The Collect.

The Collect.

ALMIGHTY Father, which hast given thy only Son to die for our sins, and to rise again for our justification; grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through Jesus Christ our Lord.

The Epistle. Acts 13.

YE men and brethren, &c. ..... declare it unto you.

The Gospel. Luke 24.

JESUS stood in the midst, &c. ..... ye are witnesses of these things.

At Evensong.

The Second Lesson, 1 Cor. xv. *unto the end.*

1662	1604 S. L.
THE FIRST SUNDAY AFTER EASTER.	THE FIRST SUNDAY AFTER EASTER.
The Collect. ALMIGHTY Father, who hast given thine only Son to die for our sins, and to rise again for our justification; grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord. *Amen.*	*The Collect.* ALMIGHTY God, which, &c. *As at the Communion on Easter-Day.*
The Epistle. 1 S. John v. 4. WHATSOEVER is born of God, &c. ..... and he that hath not the Son, hath not life.	*The Epistle.* 1 John v. 4. ALL that is born of God, &c. ..... and he that hath not the Son of God, hath not life.
The Gospel. S. John xx. 19. THE same day at evening, &c. ..... they are retained.	*The Gospel.* John 20. 19. THE same day at night, &c. ..... they are retained.
THE SECOND SUNDAY AFTER EASTER.	THE SECOND SUNDAY AFTER EASTER.
The Collect. ALMIGHTY God, [1]who hast given thine only Son to be unto us both a sacrifice for sin, and also an [2]ensample of godly life; Give us [3]grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord. *Amen.*	*The Collect.* of his most holy life.[4]
The Epistle. 1 S. Peter ii. 19. THIS is thankworthy, &c. ..... and Bishop of your souls.	*The Epistle.* 1 Pet. 2. 19. THIS is thankworthy, &c. ..... and Bishop of your souls.
The Gospel. S. John x. 11. JESUS said, I am, &c. ..... and one shepherd.	*The Gospel.* John 10. 11. [5]*CHRIST said*, I am, &c. ... and one shepherd.

[1] which [1604] [S. L.] [2] example [S. L.] [3] the grace [1604] [S. L.]
[5] "These words (*Christe seyed*) to be printed in letters differing from the text." K. James's Letter in Cardwell's Conf. p. 218. They stood similarly printed in [S. L.] although the Gospel is taken from the last translation.

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THE FIRST SUNDAY AFTER EASTER.

The Collect.

ALMIGHTY God, &c. *As at the Communion on Easter-Day.*

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THE FIRST SUNDAY AFTER EASTER.

Beatus vir. Ps. cxii.

The Collect.

ALMIGHTY Father, &c. *As at the Second Communion on Easter-Day.*

The Epistle. 1 John 5.

ALL that is born of God, &c. ..... and he that hath not the Son of God hath not life.

The Gospel. John 20.

THE same day at night, &c. ..... they are retained.

THE SECOND SUNDAY. [1559]
THE SECOND SUNDAY AFTER EASTER. [1552]

The Collect.

THE SECOND SUNDAY AFTER EASTER.

Deus in adjutorium. Ps. lxx.

The Collect.

ALMIGHTY God, which hast given thy holy Son to be unto us both a sacrifice for sin, and also an [6]ensample of godly life; Give us the grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life.

The Epistle. 1 Pet. 2.

THIS is thankworthy, &c. ..... and Bishop of your souls.

The Gospel. John 10.

CHRIST said unto his disciples, &c. ..... and one shepherd.

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[5] through the same Jesus Christ our Lord. Amen. [S. L.]
[6] example [1552] [1549]

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THE THIRD SUNDAY AFTER EASTER.

The Collect.

ALMIGHTY God, [1]who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that [2]are admitted into the fellowship of Christ's religion, that they may eschew those things that [2]are contrary to their profession, and follow all such things as [2]are agreeable to the same; through our Lord Jesus Christ. [3]*Amen.*

The Epistle. 1 S. Peter ii. 11.

DEARLY beloved, &c. ..... honour the King.

The Gospel. S. John xvi. 16.

JESUS said to his disciples, &c. ..... no man taketh from you.

THE FOURTH SUNDAY AFTER EASTER.

The Collect.

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men: Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. *Amen.*

The Epistle. S. James i. 17.

EVERY good gift, &c. ..... to save your souls.

The Gospel. S. John xvi. 5.

JESUS said unto his disciples, &c. ..... shall shew it unto you.

1604 S. L.

THE THIRD SUNDAY AFTER EASTER.

The Collect.

ALMIGHTY God, [1]which shewest to all men that, &c. [1604] [S. L.] be [1604] [S. L.] [2]*Amen.*

The Epistle. 1 Pet. 2. 11.

DEARLY beloved, &c. ..... honour the King.

The Gospel. John 16. 16.

JESUS said to his disciples, &c. ..... no man take from you.

THE FOURTH SUNDAY AFTER EASTER.

The Collect.

ALMIGHTY God, which dost make the minds of all faithful men to be of one will; Grant unto thy people that they may love the thing which thou commandest, and desire that which thou dost promise; that among the sundry and manifold changes of the world, our hearts may surely there be fixed, whereas true joys are to be found; through Christ our Lord.[4]

The Epistle. Jam. 1. 17.

EVERY good gift, &c. ..... to save your souls.

The Gospel. John 16. 5.

JESUS said unto his disciples, &c. ..... and shew it unto you.

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[1] which shewest to all men that, &c. [1604] [S. L.]
[2] be [1604] [S. L.]

1559 1552	1549
THE THIRD SUNDAY.	THE THIRD SUNDAY. *Confitebimur.* Psalm lxxv.
The Collect.	*The Collect.*

ALMIGHTY God, which shewest to all men that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that be admitted into the fellowship of Christ's religion, that they may eschew those things that be contrary to their profession, and follow all such things as be agreeable to the same, through our Lord Jesus Christ.

The Epistle. 1 Pet. 2.

DEARLY beloved, &c. ..... honour to the King.

The Gospel. John 16.

JESUS said to his disciples, &c. ..... no man take from you.

THE FOURTH SUNDAY.	THE FOURTH SUNDAY. *Deus stetit in synagoga.* Psalm lxxxii.
The Collect.	*The Collect.*

ALMIGHTY God, which dost make the minds of all faithful men to be of one will: grant unto thy people that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; [5]through Christ, &c.

The Epistle. James 1.

EVERY good gift, &c. ..... to save your souls.

The Gospel. John 16.

JESUS said unto his disciples, &c. ..... and shew it unto you.

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[3] Amen *omitted* [1604] [4] Amen. [S. L.]
[5] through Christ our Lord. [1552] [1549]

1662	1604 S. L.
THE FIFTH SUNDAY AFTER EASTER.	THE FIFTH SUNDAY AFTER EASTER.
The Collect.	*The Collect.*

[1]O LORD, from whom all good things do come; [2]grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. [3]*Amen.*

The Epistle. 1 S. James i. 22.	*The Epistle.* Jam. 1. 22.
BE ye doers of the word, &c. ..... unspotted from the world.	SEE that ye be doers of the word, &c. ..... unspotted of the world.
The Gospel. S. John xvi. 23.	*The Gospel.* John 16. 23.
VERILY, verily, I say unto you, &c. ..... overcome the world.	VERILY, verily, I say unto you, &c. ..... overcome the world.
THE ASCENSION-DAY.	THE ASCENSION DAY.
The Collect.	*The Collect.*

GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord [4]Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

	with him continually [5]dwell.
For the Epistle. Acts i. 1.	*The Epistle.* Acts 1. 1.
THE former treatise, &c. ..... seen him go into heaven.	IN the former treatise, &c. ..... seen him go into heaven.
The Gospel. S. Mark xvi. 14.	*The Gospel.* Mar. 16. 14.
JESUS appeared, &c. ..... with signs following.	JESUS appeared, &c. ..... with miracles following.

[1] Lord, from whom, &c. [1604] [S. L.] [2] grant us [1604] [S. L.]
[3] Amen *omitted* [1604] [4] Jesus Christ *omitted* [1604] [S. L.]

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THE FIFTH SUNDAY.	THE FIFTH SUNDAY.
	Quam dilecta tabernacula? Ps. lxxxiv.
The Collect.	*The Collect.*

LORD, from whom all good things do come, grant us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. [6]Amen.

The Epistle. Jam. 1.

SEE that ye be doers of the word, &c. ..... unspotted of the world.

The Gospel. John 16.

VERILY, verily, I say unto you, &c. ..... overcome the world.

ASCENSION DAY. [1559] THE ASCENSION DAY. [1552]	THE ASCENSION DAY.
	Proper Psalms and Lessons.
	At Matins.
	Psalms viii. xv. xxi.
	The Second Lesson, John xiv. *unto the end.*
	At the Communion.
	Omnes gentes plaudite. Ps. xlvii.
The Collect.	*The Collect.*

GRANT, we beseech thee, Almighty God, that like as we do believe thy only begotten Son our Lord to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell.

The Epistle. Acts 1.

IN the former treatise, &c. ..... seen him go into heaven.

The Gospel. Mar. 16.

JESUS appeared, &c. ..... with miracles following.

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[5] dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. [S. L.]

[6] Amen *omitted* [1552] [1549]

1662	1604 S. L.
SUNDAY AFTER ASCENSION-DAY.	SUNDAY AFTER ASCENSION DAY.
The Collect.	*The Collect.*
O GOD, the King of glory, [1]who hast exalted thine only Son Jesus Christ with great triumph [2]unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us [3]thy Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*	Christ is gone before, who liveth and [4]reigneth, &c.
The Epistle. 1 S. Peter iv. 7.	*The Epistle.* 1 Pet. 4. 7.
THE end of all things, &c. ..... for ever and ever. Amen.	THE end of all things, &c. ..... for ever and ever. Amen.
The Gospel. S. John xv. 26. and part of chapter xvi.	*The Gospel.* John 15. 26.
WHEN the Comforter, &c. ..... ye may remember that I told you of them.	WHEN the Comforter, &c. ..... ye may remember then that I told you.
WHITSUNDAY.	WHITSUNDAY.
The Collect.	*The Collect.*

GOD, [5]who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit: Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ [6]Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

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[1] which [1604] [S. L.]
[2] into [S. L.]
[3] thine [1604] [S. L.]
[4] reigneth with thee, &c. [S. L.]

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THE SUNDAY AFTER THE ASCENSION DAY.

The Collect.

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Proper Psalms and Lessons at Evensong.

Psalms xxiv. lxviii. cxlviii.

The Second Lesson, Ephes. iv. *unto the end.*

THE SUNDAY AFTER THE ASCENSION-DAY.

Dominus regnavit. Ps. xciii.

The Collect.

O GOD, the King of glory, which hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thy Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth, &c.

The Epistle. 1 Pet. 4.

THE end of all things, &c. ..... for ever and ever. Amen.

The Gospel. Joh. 15.

WHEN the Comforter, &c. ..... ye may remember then that I told you.

The Epistle. 1 Pet. 4.

THE end of all things, &c. ..... for ever and ever. Amen.

The Gospel. Joh. 15.—Joh. 16.

WHEN the Comforter, &c. ..... I was present with you.

WHITSUNDAY.

The Collect.

WHITSUNDAY.

Proper Psalms and Lessons at Matins.

Psalms xlviii. lxvii. cxlv.

The Second Lesson. Acts x. "Then Peter opened his mouth," *unto the end.*

At the Communion.

Exultate justi in Domino. Ps. xxxiii.

The Collect.

GOD, which as upon this day hast taught the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ [7] Jesu our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. [8] Amen.

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[5] which as upon this day hast taught, &c. [1604] [S. L.]
[6] Jesu [1604] [S. L.]
[7] Jesus [1549]
[8] Amen *omitted* [1552. 1549]

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For the Epistle. Acts ii. 1.

WHEN the day of Pentecost, &c. ..... the wonderful works of God.

The Gospel. S. John xiv. 15.

JESUS said unto his disciples, &c. ..... even so I do.

MONDAY IN WHITSUN WEEK.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit: Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts x. 34.

THEN Peter opened his mouth and said, &c. ..... certain days.

The Gospel. S. John iii. 16.

GOD so loved the world, &c. ..... wrought in God.

TUESDAY IN WHITSUN WEEK.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit: Grant

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The Epistle. Acts 2. 1.

WHEN the fifty days, &c. ..... the great works of God.

The Gospel. John 14. 15.

JESUS said unto his disciples, &c. ..... even so do I.

MONDAY IN WHITSUN WEEK.

The Collect.

GOD, which as upon this day hast taught the hearts of thy faithful, &c. *As upon Whitsunday.* [1604]

GOD, which as at this time hast taught the hearts of thy faithful people, &c. *As upon Whitsunday.* [S. L.]

The Epistle. Acts 10. 34.

THEN Peter opened his mouth and said, &c. ..... a few days.

The Gospel. John 3. 16.

SO God loved the world, &c. ..... wrought in God.

TUESDAY IN WHITSUN WEEK.

The Collect.

GOD, which as upon this day hast taught the hearts of thy faithful people, &c. *As upon Whitsunday.* [1604]

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The Epistle. Acts 2.

WHEN the fifty days, &c. ..... the great works of God.

The Gospel. Joh. 14.

JESUS said unto his disciples, &c. ..... even so do I.

MONDAY IN WHITSUN WEEK.

The Collect.

GOD, which hast given, &c. *As upon Whitsunday.* [1559]

GOD, which, &c. ..... *(As upon Whitsunday.)* [1552]

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The Epistle. Acts 2.

WHEN the fifty days, &c. ..... the great works of God.

The Gospel. Joh. 14.

JESUS said unto his disciples, &c. ..... I will love him and will shew mine own self unto him.

Proper Psalms and Lessons at Evensong.

Psalms civ. cxlv.

The Second Lesson, Acts xix. It fortuned when Apollo went to Corinthum *unto* After these things.

MONDAY IN WHITSUN WEEK.

Jubilate Deo. Psalm c.

The Collect.

GOD, which, &c. *(As upon Whitsunday.)*

The Epistle. Acts 10.

THEN Peter opened his mouth and said, &c. ..... a few days.

The Gospel. Joh. 3.

SO God loved the world, &c. ..... wrought in God.

THE TUESDAY AFTER WHIT-SUNDAY.

The Collect.

GOD, which hast given, &c. *As upon Whitsunday.* [1559]

TUESDAY.

At the Communion.

Misericordiam. Psalm ci.

The Collect.

GOD, which, &c. *As upon Whitsunday.*

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us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesu our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts viii. 14.

WHEN the Apostles, &c. ..... they received the Holy Ghost.

The Gospel. S. John x. 1.

VERILY, verily, I say unto you, &c. ..... more abundantly.

TRINITY SUNDAY.

The Collect.

ALMIGHTY and everlasting God, [1]who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in worship the Unity: We beseech thee that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*

For the Epistle. Rev. iv. 1.

AFTER this I looked, and behold, &c. ..... were created.

The Gospel. S. John iii. 1.

THERE was a man of the Pharisees, &c. ..... have eternal life.

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The Epistle. Acts 8. 14.

WHEN the Apostles, &c. ..... they received the Holy Ghost.

The Gospel. Joh. 10. 1.

VERILY, verily, I say unto you, &c. ..... more abundantly.

TRINITY SUNDAY.

The Collect.

the power of the Divine Majesty to worship the Unity: We beseech thee that through the stedfastness of this faith, we may evermore be defended from all adversity, which livest and reignest one God, world without end. Amen.

The Epistle. Apoc. 4. 1.

AFTER this I looked, and behold, &c. ..... were created.

The Gospel. Joh. 3. 1.

THERE mas a man of the Pharisees, &c. ..... have everlasting life.

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[1] which [1604] [S. L.]

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GOD, which, &c. *(As upon Whitsunday.)* [1552]

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The Epistle. Acts 8.

WHEN the Apostles, &c. ..... they received the Holy Ghost.

The Gospel. Joh. 10.

VERILY, verily, I say unto you, &c. ..... more abundantly.

TRINITY SUNDAY.

The Collect.

ALMIGHTY and everlasting God, which hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty to worship the Unity; we beseech thee, that through the stedfastness of this faith, we may evermore be defended from all adversity, which livest and reignest one God, world without end. [1]Amen.

The Epistle. Apoc. 4.

AFTER this I looked, and behold, &c. ..... were created.

The Gospel. Joh. 3.

THERE was a man of the Pharisees, &c. ..... have everlasting life.

TRINITY SUNDAY.

At Matins.

The First Lesson, Gen. xviii. *unto the end.*

The Second Lesson, Math. iii. *unto the end.*

At the Communion.

Deus misereatur. Ps. lxvii.

The Collect.

[1] Amen *omitted* [1549]

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THE FIRST SUNDAY AFTER TRINITY.

The Collect.

O GOD, the strength of all them that put their trust in thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee both in will and deed; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John iv. 7.

BELOVED, &c. ..... his brother also.

The Gospel. S. Luke xvi. 19.

THERE was a certain rich man, &c. ..... though one rose from the dead.

THE SECOND SUNDAY AFTER TRINITY.

The Collect.

O LORD, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name: through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John iii. 13.

MARVEL not, my brethren, &c. ..... by the Spirit which he hath given us.

The Gospel. S. Luke xiv. 16.

A CERTAIN man made, &c. ..... shall taste of my supper.

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THE FIRST SUNDAY AFTER TRINITY.

The Collect.

GOD, the strength of all them that trust in thee, mercifully accept our prayers; And because the weakness of our mortal nature can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee both in will and deed, through Jesus Christ our Lord.[1]

The Epistle. 1 Joh. 4. 7.

DEARLY beloved, &c. ..... his brother also.

The Gospel. Luke 16. 19.

THERE was a certain rich man, &c. ..... though one arise from death again.

THE SECOND SUNDAY AFTER TRINITY.

The Collect.

LORD, make us to have a perpetual fear and love of thy holy Name, for thou never failest to help and govern them whom thou dost bring up in thy stedfast love. Grant this, &c.

The Epistle. 1 Joh. 3. 13.

MARVEL not, my brethren, &c. ..... by the Spirit which he hath given us.

The Gospel. Luke 14. 16.

A CERTAIN man ordained, &c. ..... shall taste of my supper.

[1] Amen. [S. L.]

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THE FIRST SUNDAY AFTER TRINITY SUNDAY.

The Collect.

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THE FIRST SUNDAY AFTER TRINITY SUNDAY.

Beati immaculati. Ps. 119.

The Collect.

GOD, the strength of all them that trust in thee, mercifully accept our prayers: And because the weakness of our mortal nature can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee both in will and deed, through Jesus Christ our Lord.

The Epistle. 1 Joh. 4.

DEARLY beloved, &c. ..... his brother also.

The Gospel. Luke 16.

THERE was a certain rich man, &c. ..... though one rose from death again.

THE SECOND SUNDAY.

The Collect.

THE SECOND SUNDAY.

In quo corriget? Psalm cxix.

The Collect.

LORD, make us to have a perpetual fear and love of thy holy Name, for thou never failest to help and govern them whom thou dost bring up in thy stedfast love. Grant this, &c.

The Epistle. 1 Joh. 3.

MARVEL not, my brethren, &c. ..... by the Spirit which he hath given us.

The Gospel. Luke 14.

A CERTAIN man ordained, &c. ..... shall taste of my supper.

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THE THIRD SUNDAY AFTER TRINITY.

The Collect.

O LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Peter v. 5.

ALL of you be subject, &c..... dominion for ever and ever. Amen.

The Gospel. S. Luke xv. 1.

THEN drew near unto him all, &c. ..... one sinner that repenteth.

THE FOURTH SUNDAY AFTER TRINITY.

The Collect.

[2]O GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal; Grant this, [3]O heavenly Father, for Jesus Christ's sake our Lord. [4]*Amen.*

The Epistle. Rom. viii. 18.

I RECKON that the sufferings, &c. ..... the redemption of our body.

The Gospel. S. Luke vi. 36.

BE ye therefore merciful, &c. ..... thy brother's eye.

1604 S. L.

THE THIRD SUNDAY AFTER TRINITY.

The Collect.

LORD, we beseech thee mercifully to hear us, and [1]unto whom thou hast given an hearty desire to pray, grant that by thy mighty aid we may be defended, through Jesus Christ our Lord.

The Epistle. 1 Pet. 5. 5.

SUBMIT yourselves every man, &c. ..... dominion for ever and ever. Amen.

The Gospel. Luke 15. 1.

THEN resorted unto him all, &c. ..... one sinner that repenteth.

THE FOURTH SUNDAY AFTER TRINITY.

The Collect.

The Epistle. Rom. 8. 18.

I SUPPOSE that the afflictions, &c. ..... the deliverance of our bodies.

The Gospel. Luke 6. 36.

BE ye merciful, &c. ..... thy brother's eye.

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[1] as thou hast given us an hearty desire to pray, so grant that by thy, &c. ... Amen. [S. L.]

[2] God, &c. [1604] [S. L.]

[3] heavenly Father [1604] [S. L.]

1559 1552

THE THIRD SUNDAY.

The Collect.

LORD, we beseech thee mercifully to hear us, and unto whom thou hast given [5]hearty desire to pray: grant that by thy mighty aid we may be defended; through Jesus Christ our Lord.

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THE THIRD SUNDAY.

Retribue servo tuo. Ps. cxix.

The Collect.

The Epistle. 1 Pet. 5.

SUBMIT yourselves every man, &c. ..... dominion for ever and ever. Amen.

The Gospel. Luke 15.

THEN resorted unto him all, &c. ..... one sinner that repenteth.

THE FOURTH SUNDAY.

The Collect.

GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; increase and multiply upon us thy mercy; that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal; Grant this, heavenly Father, for [6]Jesu Christ's sake our Lord.

The Epistle. Rom. 8.

I SUPPOSE that the afflictions, &c. ..... the deliverance of our bodies.

The Gospel. Luke 6.

BE ye merciful, &c. ..... thy brother's eye.

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[4] Amen *omitted* [1604]
[5] an [1552] [1549]
[6] Jesus [1552]

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THE FIFTH SUNDAY AFTER TRINITY.

The Collect.

[1]GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that [2]thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. [3]*Amen.*

The Epistle. 1 S. Pet. iii. 8.

BE ye all of one mind, &c. ..... the Lord God in your hearts.

The Gospel. S. Luke v. 1.

IT came to pass that, &c. ..... and followed him.

THE SIXTH SUNDAY AFTER TRINITY.

The Collect.

[4]O GOD, who hast prepared for them that love thee such good things as pass [5]man's understanding; Pour into our hearts such love toward thee, that we, loving thee [6]above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. [7]*Amen.*

The Epistle. Rom. vi. 3.

KNOW ye not that so many, &c. ..... through Jesus Christ our Lord.

The Gospel. S. Matth. v. 20.

JESUS said unto his disciples, &c. ..... the uttermost farthing.

THE SEVENTH SUNDAY AFTER TRINITY.

The Collect.

LORD of all power and might, [8]who art the author and giver of all good things; [9]Graft in our hearts the love of thy name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. [10]*Amen.*

1604 S. L.

THE FIFTH SUNDAY AFTER TRINITY.

The Collect.

The Epistle. 1 Pet. 3. 8.

BE you all of one mind, &c. .... the Lord God in your hearts.

The Gospel. Luke 5. 1.

IT came to pass that, &c. ..... and followed him.

THE SIXTH SUNDAY AFTER TRINITY.

The Collect.

The Epistle. Rom. 6. 3.

KNOW ye not that all we, &c. ..... through Christ our Lord.

The Gospel. Matt. 5. 20.

JESUS said unto his disciples, &c. ..... the uttermost farthing.

THE SEVENTH SUNDAY AFTER TRINITY.

The Collect.

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[1] Grant, Lord, &c. [1604] [S. L.]
[2] thy congregation [1604] thy people [S. L.] [3] Amen *omitted* [1604]
[4] God, which hast prepared to them, &c. [1604] [S. L.]

1559 1552

THE FIFTH SUNDAY.

The Collect.

GRANT, Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy congregation may joyfully serve thee in all godly quietness; through Jesus Christ our Lord.

The Epistle. 1 Pet. 3.

BE you all of one mind, &c. ..... the Lord God in your hearts.

The Gospel. Luke 5.

IT came to pass that, &c. ..... and followed him.

THE SIXTH SUNDAY.

The Collect.

GOD, which hast prepared to them that love thee such good things as pass all man's understanding; Pour into our hearts such love toward thee, that we, loving thee in all things, may obtain thy promises which exceed all that we can desire; through Jesus Christ our Lord.

The Epistle. Rom. 6.

KNOW ye not that all we, &c. ..... through Jesus Christ our Lord.

The Gospel. Matth. 5.

JESUS said unto his disciples, &c. ..... the uttermost farthing.

THE SEVENTH SUNDAY.

The Collect.

LORD of all power and might, which art the author and giver of all good things; graff in our hearts the love of thy name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord.

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THE FIFTH SUNDAY.

Legem pone. Ps. cxix.

The Collect.

THE SIXTH SUNDAY.

Et veniat super me. Ps. cxix.

The Collect.

THE SEVENTH SUNDAY.

Memor esto. Ps. cxix.

The Collect.

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[5] all man's [S. L.]
[6] in all things [1604] [S. L.]
[7] Amen *omitted* [1604]
[8] which [1604] [S. L.]
[9] Graff [1604] [S. L.]
[10] Amen *omitted* [1604]

1662

The Epistle. Rom. vi. 19.

I SPEAK after the manner of men because, &c. ..... through Jesus Christ our Lord.

The Gospel. S. Mark viii. 1.

IN those days, &c. ..... And he sent them away.

THE EIGHTH SUNDAY AFTER TRINITY.

The Collect.

O GOD, whose never-failing providence ordereth all things both in heaven and earth: We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. viii. 12.

BRETHREN, we are debtors, &c. ..... may be also glorified together.

The Gospel. S. Matth. vii. 15.

BEWARE of false prophets, &c. ..... my Father who is in heaven.

THE NINTH SUNDAY AFTER TRINITY.

The Collect.

GRANT [2]to us, Lord, we beseech thee, the spirit to think and do always such things as do any thing that is good without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. x. 1.

BRETHREN, I would not, &c. ..... able to bear it.

1604 S. L.

The Epistle. Rom. 6. 19.

I SPEAK grossly, because, &c. ..... through Jesus Christ our Lord.

The Gospel. Mark 8. 1.

IN those days, when, &c. ..... And he sent them away.

THE EIGHTH SUNDAY AFTER TRINITY.

The Collect.

GOD, whose providence is never deceived, we humbly beseech thee that thou wilt put away from us all hurtful things, and give those things which be profitable for us, through Jesus Christ our Lord.[1]

The Epistle. Rom. 8. 12.

BRETHREN, we are debtors, &c. ..... may also be glorified together with him.

The Gospel. Matt. 7. 15.

BEWARE of false prophets, &c. ..... he shall enter into the kingdom of heaven.

THE NINTH SUNDAY AFTER TRINITY.

The Collect.

be rightful, that we [3]who cannot be without thee, may by thee be able to live according to thy will, through Jesus Christ our Lord.[4]

The Epistle. 1 Cor. 10. 1.

BRETHREN, I would not, &c. ..... able to bear it.

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[1] Amen. [S. L.]
[2] Grant us, Lord [S. L.]
[3] which [1604] [S. L.]
[4] Amen. [S. L.]

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The Epistle. Rom. 6.

I SPEAK grossly, because, &c. ..... through Jesus Christ our Lord.

The Gospel. Mark 8.

IN those days, when, &c. ..... And he sent them away.

THE EIGHTH SUNDAY.

The Collect.

THE EIGHTH SUNDAY.

At the Communion.

Portio mea, Domine. Ps. cxix.

The Collect.

GOD, whose providence is never deceived, we humbly beseech thee that thou wilt put away from us all hurtful things, and [5] give to us those things which be profitable for us, through Jesus Christ our Lord.

The Epistle. Rom. 8.

BRETHREN, we are debtors, &c. ..... may be also glorified together with him.

The Gospel. Matt. 7.

BEWARE of false prophets, &c. ..... he shall enter into the kingdom of heaven.

THE NINTH SUNDAY.

The Collect.

THE NINTH SUNDAY.

Bonitatem. Ps. cxix.

The Collect.

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as be rightful, that we which cannot be without thee, may by thee be able to live according to thy will, through Jesus Christ our Lord.

The Epistle. 1 Cor. 10.

BRETHREN, I would not, &c. ..... able to bear it.

[5] give those things which, &c. [1552] [1549]

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The Gospel. S. Luke xvi. 1.

JESUS said unto his disciples, &c. ..... into everlasting habitations.

THE TENTH SUNDAY AFTER TRINITY

The Collect.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord. [1]*Amen.*

The Epistle. 1 Cor. xii. 1.

CONCERNING spiritual gifts, &c. ..... severally as he will.

The Gospel. S. Luke xix. 41.

AND when he was come near, &c. ..... And he taught daily in the temple.

THE ELEVENTH SUNDAY AFTER TRINITY.

The Collect.

O GOD, who declarest thy almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. xv. 1.

BRETHREN, I declare unto you, &c. ..... and so ye believed.

The Gospel. S. Luke xviii. 9.

JESUS spake this parable, &c. ..... shall be exalted.

1604 S. L.

The Gospel. Luke 16. 1.

JESUS said unto his disciples, &c. ..... into everlasting habitations.

THE TENTH SUNDAY AFTER TRINITY.

The Collect.

The Epistle. 1 Cor. 12. 1.

CONCERNING spiritual things, &c. ..... a several gift, even as he will.

The Gospel. Luke 19. 41.

AND when he was come near, &c. ..... And he taught daily in the temple.

THE ELEVENTH SUNDAY AFTER TRINITY.

The Collect.

GOD, which declarest thy almighty power most chiefly in shewing mercy and pity; Give unto us abundantly thy grace, that we running to thy promises, may be made partakers of thy heavenly treasure, through Jesus Christ our Lord.[2]

The Epistle. 1 Cor. 15. 1.

BRETHREN, as pertaining, &c. ..... and so ye have believed.

The Gospel. Luke 18. 9.

CHRIST told this parable, &c. ..... shall be exalted.

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[1] Amen *omitted* [1604]

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The Gospel. Luke 16.

JESUS said [2]to his disciples, &c. ..... into everlasting habitations.

THE TENTH SUNDAY.

The Collect.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord.

THE TENTH SUNDAY.

Manus tuæ. Ps. cxix.

The Collect.

The Epistle. 1 Cor. 12.

CONCERNING spiritual things, &c. ..... a several gift, even as he will.

The Gospel. Luke 19.

AND when he was come near, &c. ..... And he taught daily in the temple.

THE ELEVENTH SUNDAY.

The Collect.

GOD, which declarest thy almighty power most chiefly in shewing mercy and pity; give unto us abundantly thy grace, that we running to thy promises, may be made partakers of thy heavenly treasure, through Jesus Christ our Lord.

THE ELEVENTH SUNDAY.

Defecit. Ps. cxix.

The Collect.

The Epistle. 1 Cor. 15.

BRETHREN, as pertaining, &c. ..... and so ye have believed.

The Gospel. Luke 18.

CHRIST told this parable, &c. ..... shall be exalted.

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[2] Amen. [S. L.]

[3] unto [1549]

1662

THE TWELFTH SUNDAY AFTER TRINITY.

The Collect.

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. *Amen.*

The Epistle. 2 Cor. iii. 4.

SUCH trust have we, &c. ..... exceed in glory.

The Gospel. S. Mark vii. 31.

JESUS departing, &c. ..... and the dumb to speak.

THE THIRTEENTH SUNDAY AFTER TRINITY.

The Collect.

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. *Amen.*

The Epistle. Gal. iii. 16.

TO Abraham and his seed, &c. ..... them that believe.

The Gospel. S. Luke x. 23.

BLESSED are the eyes which, &c. ..... go and do thou likewise.

THE FOURTEENTH SUNDAY AFTER TRINITY.

The Collect.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. *Amen.*

1604 S. L.

THE TWELFTH SUNDAY AFTER TRINITY.

The Collect.

unto us that, that our prayer dare not presume to ask, through Jesus Christ our Lord.[2]

The Epistle. 2 Cor. 3. 4.

SUCH trust have we, &c. ..... exceed in glory.

The Gospel. Mar. 7. 31.

JESUS departed, &c. ..... and the dumb to speak.

THE THIRTEENTH SUNDAY AFTER TRINITY.

The Collect.

we beseech thee, that we may so run to thy heavenly promises, that we fail not finally to attain the same, through Jesus Christ our Lord.[2]

The Epistle. Gal. 3. 16.

TO Abraham and his seed, &c. ..... them that believe.

The Gospel. Luke 10. 23.

HAPPY are the eyes which, &c. ..... go and do thou likewise.

THE FOURTEENTH SUNDAY AFTER TRINITY.

The Collect.

[1] which [1604] [S. L.]

[2] Amen. [S. L.]

1559 1552

THE TWELFTH SUNDAY.

The Collect.

1549

THE TWELFTH SUNDAY.

In æternum Domine. Ps. cxix.

The Collect.

ALMIGHTY and everlasting God, which art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving unto us that, that our prayer dare not presume to ask, through Jesus Christ our Lord.

The Epistle. 2 Cor. 3.

SUCH trust have we, &c. ..... exceed in glory.

The Gospel. Mar. 7.

JESUS departed, &c. ..... and the dumb to speak.

THE THIRTEENTH SUNDAY.

The Collect.

THE THIRTEENTH SUNDAY.

Quomodo dilexi. Ps. cxix.

The Collect.

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so run to thy heavenly promises, that we fail not finally to attain the same, through Jesus Christ our Lord.

The Epistle. Gal. 3.

TO Abraham and his seed, &c. ..... them that believe.

The Gospel. Luke 10.

HAPPY are the eyes which, &c. ..... go and do thou likewise.

THE FOURTEENTH SUNDAY.

The Collect.

THE FOURTEENTH SUNDAY.

Lucerna pedibus meis. Ps. cxix.

The Collect.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through [4] Jesu Christ our Lord.

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[3] Amen *omitted* [1604]

[4] Jesus [1552] [1549]

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The Epistle. Gal. v. 16.

I SAY then, walk in the spirit, &c. ..... crucified the flesh with the affections and lusts.

The Gospel. S. Luke xvii. 11.

AND it came to pass, as Jesus, &c. ..... thy faith hath made thee whole.

THE FIFTEENTH SUNDAY AFTER TRINITY.

The Collect.

KEEP we beseech thee, O Lord, thy church with thy perpetual mercy; And, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. vi. 11.

YE see how large a letter, &c. ..... be with your spirit. Amen.

The Gospel. S. Matth. vi. 24.

NO man can serve two masters, &c. ..... the evil thereof.

THE SIXTEENTH SUNDAY AFTER TRINITY.

The Collect.

[2]O LORD, we beseech thee, let thy continual pity cleanse and defend [3]thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. [4]*Amen.*

The Epistle. Ephes. iii. 13.

I DESIRE that, &c. ..... world without end. Amen.

1604 S. L.

The Epistle. Gal. 5. 16.

I SAY, walk in the spirit, &c. ..... crucified the flesh with the affections and lusts.

The Gospel. Luke 17. 11.

AND it chanced as Jesus, &c. ..... thy faith hath made thee whole.

THE FIFTEENTH SUNDAY AFTER TRINITY.

The Collect.

KEEP we beseech thee, O Lord, thy church with thy perpetual mercy; And, because the frailty of man without thee cannot but fall, keep us ever by thy help, and lead us to all things profitable to our salvation, through Jesus Christ our Lord.[1]

The Epistle. Gal. 6. 11.

YE see how large a letter, &c. ..... be with your spirit. Amen.

The Gospel. Matt. 6. 24.

NO man can serve two masters, &c. ..... the travail thereof.

THE SIXTEENTH SUNDAY AFTER TRINITY.

The Collect.

[2]O LORD, we beseech thee, let thy continual pity cleanse and defend [3]thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. [4]*Amen.*

The Epistle. Ephes. 3. 13.

I DESIRE that, &c. .... throughout all generations from time to time. Amen.

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[1] Amen. [S. L.]
[2] Lord, we, &c. [1604] [S. L.]
[3] thy congregation [1604]

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The Epistle. Gal. 5.

I SAY, walk in the spirit, &c. ..... crucified the flesh with the affections and lusts.

The Gospel. Luke 17.

AND it chanced as Jesus, &c. ..... thy faith hath made thee whole.

THE FIFTEENTH SUNDAY.

The Collect.

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy; and, because the frailty of man without thee cannot but fall, keep us ever by thy help, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. [5]Amen.

THE FIFTEENTH SUNDAY.

Iniquos odio habui. Ps. cxix.

The Collect.

The Epistle. Gal. 6.

YE see how large a letter, &c. ..... be with your spirit. Amen.

The Gospel. Mat. 6.

NO man can serve two masters, &c. ..... the travail thereof.

THE SIXTEENTH SUNDAY.

The Collect.

LORD, we beseech thee, let thy continual pity cleanse and defend thy congregation; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord.

THE SIXTEENTH SUNDAY.

At the Communion.

Feci judicium. Ps. cxix.

The Collect.

The Epistle. Ephes. 3.

I DESIRE that, &c. ..... throughout all generations from time to time. Amen.

[4] Amen *omitted* [1604] [5] Amen *omitted* [1549]

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The Gospel. S. Luke vii. 11.

AND it came to pass, &c. ..... all the region round about.

THE SEVENTEENTH SUNDAY AFTER TRINITY.

The Collect.

LORD, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. [1]*Amen.*

The Epistle. Ephes. iv. 1.

I THEREFORE the prisoner of, &c. ..... and in you all.

The Gospel. S. Luke xiv. 1.

IT came to pass, as Jesus, &c. ..... shall be exalted.

THE EIGHTEENTH SUNDAY AFTER TRINITY.

The Collect.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. i. 4.

I THANK my God, &c. ..... our Lord Jesus Christ.

The Gospel. S. Matth. xxii. 34.

WHEN the Pharisees, &c. ... any more questions.

THE NINETEENTH SUNDAY AFTER TRINITY.

The Collect.

O GOD, forasmuch as without thee we are not able to please thee; Mercifully grant that thy

1604 S. L.

The Gospel. Luke 7. 11.

AND it fortuned, &c. ..... all the regions which lie round about.

THE SEVENTEENTH SUNDAY AFTER TRINITY.

The Collect.

LORD, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 4. 1.

I (WHICH am a prisoner of, &c.) ..... and in you all.

The Gospel. Luke 14. 1.

IT chanced that Jesus, &c. ..... shall be exalted.

THE EIGHTEENTH SUNDAY AFTER TRINITY.

The Collect.

LORD, we beseech thee, grant thy people grace to avoid the infections of the devil, and with pure heart and mind to follow thee the only God, through Jesus Christ our Lord.[2]

The Epistle. 1 Cor. 1. 4.

I THANK my God, &c. ..... our Lord Jesus Christ.

The Gospel. Mat. 22. 34.

WHEN the Pharisees, &c. ... any more questions.

THE NINETEENTH SUNDAY AFTER TRINITY.

The Collect.

O GOD, forasmuch as without thee we are not able to please thee; Grant that the working of

[1] Amen *omitted* [1604]

[2] Amen. [S. L.]

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The Gospel. Luke 7.

AND it fortuned, &c. ..... all the regions which lie round about.

THE SEVENTEENTH SUNDAY.

The Collect.

LORD, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through [3]Jesus Christ our Lord.

The Epistle. Ephes. 4.

I (WHICH am a prisoner of, &c.) ..... and in you all.

The Gospel. Luke 14.

IT chanced that Jesus, &c. ..... shall be exalted.

THE SEVENTEENTH SUNDAY.

Mirabilia. Ps. cxix.

The Collect.

LORD, we beseech thee, grant thy people grace to avoid the infections of the devil, and with pure heart and mind to follow thee the only God, through Jesus Christ our Lord.

THE EIGHTEENTH SUNDAY.

The Collect.

LORD, we beseech thee, grant thy people grace to avoid the infections of the devil, and with pure heart and mind to follow thee the only God, through Jesus Christ our Lord.

The Epistle. 1 Cor. 1.

I THANK my God, &c. ..... our Lord Jesus Christ.

The Gospel. Matt. 22.

WHEN the Pharisees, &c. ..... any more questions.

THE EIGHTEENTH SUNDAY.

Justus es, Domine. Ps. cxix.

The Collect.

O GOD, forasmuch as without thee we are not able to please thee; grant that the working of thy mercy may in all things direct and rule our hearts; through Jesus Christ our Lord.

THE NINETEENTH SUNDAY.

The Collect.

O GOD, forasmuch as without thee we are not able to please thee; grant that the working of thy mercy may in all things direct and rule our hearts; through Jesus Christ our Lord.

THE NINETEENTH SUNDAY.

Clamavi. Psalm cxix.

The Collect.

[3] Jesu [1552]

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Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iv. 17.

THIS I say therefore and testify, &c. ..... hath forgiven you.

The Gospel. S. Matth. ix. 1.

JESUS entered into a ship, &c. ..... such power unto men.

THE TWENTIETH SUNDAY AFTER TRINITY.

The Collect.

O ALMIGHTY and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. v. 15.

SEE then that, &c. ..... in the fear of God.

The Gospel. S. Matth. xxii. 1.

JESUS said, The kingdom, &c. ..... but few are chosen.

THE ONE AND TWENTIETH SUNDAY AFTER TRINITY.

The Collect.

1604 S. L.

thy mercy may in all things direct and rule our hearts; through Jesus Christ our Lord.[1]

The Epistle. Ephes. 4. 17.

THIS I say, and testify, &c. ... hath forgiven you.

The Gospel. Mat. 9. 1.

JESUS entered into a ship, &c. ..... such power unto men.

THE TWENTIETH SUNDAY AFTER TRINITY.

The Collect.

ALMIGHTY and merciful God, of thy bountiful goodness keep us from all things that may hurt us; that we, being ready both in body and soul, may with free hearts accomplish those things that thou wouldest have done; through Jesus Christ our Lord.[1]

The Epistle. Ephes. 5. 15.

TAKE heed therefore how, &c. ..... in the fear of God.

The Gospel. Matt. 22. 1.

[2] *JESUS said*, The kingdom, &c. ..... but few are chosen.

THE TWENTY-FIRST SUNDAY AFTER TRINITY.

The Collect.

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. [3]*Amen.*

The Epistle. Ephes. vi. 10.

MY brethren, be strong, &c. ... as I ought to speak.

The Epistle. Ephes. 6. 10.

MY brethren, be strong, &c. ... as I ought to speak.

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[1] Amen.[S. L.]

[2] "These words (*Jesus said*) to be printed in letters differing from the text;

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The Epistle. Ephes. 4.

THIS I say, and testify, &c. ..... hath forgiven you.

The Gospel. Matt. 9.

JESUS entered into a ship, &c. ..... such power unto men.

THE TWENTIETH SUNDAY.

The Collect.

ALMIGHTY and merciful God, of thy bountiful goodness keep us from all things that may hurt us; that we, being ready both in body and soul, may with free hearts accomplish those things that thou wouldest have done; through Jesus Christ our Lord.

THE TWENTIETH SUNDAY.

Vide humilitatem meam. Ps. cxix.

The Collect.

The Epistle. Ephes. 5.

TAKE heed therefore how, &c. ..... in the fear of God.

The Gospel. Matt. 22.

JESUS said to his disciples, The kingdom, &c. ..... but few are chosen.

THE TWENTY-FIRST SUNDAY.

The Collect.

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord.

THE TWENTY-FIRST SUNDAY.

Principes persecuti. Ps. cxix.

The Collect.

The Epistle. Ephes. 6.

MY brethren, be strong, &c. ..... as I ought to speak.

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and these words to be left out, videlicet, *unto his disciples.*" K. James's Letter in Cardwell's Conf. p. 218.

[3] Amen *omitted* [1604]

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The Gospel. S. John iv. 46.

THERE was a certain nobleman, &c. ..... out of Judea into Galilee.

THE TWO AND TWENTIETH SUNDAY AFTER TRINITY.

The Collect.

LORD, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ our Lord. [1]*Amen.*

The Epistle. Phil. i. 3.

I THANK my God upon every, &c. ..... and praise of God.

The Gospel. S. Matth. xviii. 21.

PETER said unto Jesus, &c. ... his brother their trespasses.

THE THREE AND TWENTIETH SUNDAY AFTER TRINITY.

The Collect.

[2]O GOD, our refuge and strength, who art the author of all godliness, be [3]ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully, we may obtain effectually; through Jesus Christ our Lord. [4]*Amen.*

The Epistle. Phil. iii. 17.

BRETHREN, be followers, &c. ..... all things unto himself.

The Gospel. S. Matth. xxii. 15.

THEN went the Pharisees and took, &c. ..... went their way.

THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

The Collect.

O LORD, we beseech thee, absolve thy people from their

1604 S. L.

The Gospel. Joh. 4. 46.

THERE was a certain ruler, &c. ..... out of Jewry into Galilee.

THE TWENTY-SECOND SUNDAY AFTER TRINITY.

The Collect.

The Epistle. Phil. 1. 3.

I THANK my God with all, &c. ..... and praise of God.

The Gospel. Matt. 18. 21.

PETER said unto Jesus, &c. ... his brother their trespasses.

THE TWENTY-THIRD SUNDAY AFTER TRINITY.

The Collect.

The Epistle. Phil. 3. 17.

BRETHREN, be followers, &c. ..... all things unto himself.

The Gospel. Matt. 22. 15.

THEN the Pharisees went out, &c. ..... went their way.

THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

The Collect.

LORD, we beseech thee, assoil thy people from their offences;

[1] Amen *omitted* [1604]
[2] God, our refuge and strength, which, &c. [1604] [S. L.]

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The Gospel. Joh. 4.

THERE was a certain ruler, &c. ..... out of Jewry into Galilee.

THE TWENTY-SECOND SUNDAY.

The Collect.

THE TWENTY-SECOND SUNDAY.

Appropinquet deprecatio. Ps. cxix.

The Collect.

LORD, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ our Lord. [5]Amen.

The Epistle. Phil. 1.

I THANK my God with all, &c. ..... and praise of God.

The Gospel. Matt. 18.

PETER said unto Jesus, &c. ..... his brother their trespasses.

THE TWENTY-THIRD SUNDAY.

The Collect.

THE TWENTY-THIRD SUNDAY.

Nisi quia Dominus. Ps. cxxiv.

The Collect.

GOD, our refuge and strength, which art the author of all godliness, be ready to hear the devout prayers of thy Church; and grant that those things which we ask faithfully, we may obtain effectually; through Jesu Christ our Lord. [6]Amen.

The Epistle. Phil. 3.

BRETHREN, be followers, &c. ..... all things unto himself.

The Gospel. Matt. 22.

THEN the Pharisees went out, &c. ..... went their way.

THE TWENTY-FOURTH SUNDAY.

The Collect.

THE TWENTY-FOURTH SUNDAY.

Qui confidunt. Ps. cxxv.

The Collect.

LORD, we beseech thee, assoil thy people from their offences; that through thy bountiful goodness we may be delivered from the bands

[3] ready to hear, &c. [1604] [S. L.]
[4] Amen *omitted* [1604]
[5] Amen *omitted* [1552] [1549]
[6] Amen *omitted* [1552] [1549]

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offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

The Epistle. Col. i. 3.

WE give thanks to God, &c. ..... of the saints in light.

The Gospel. S. Matth. ix. 18.

WHILE Jesus spake, &c. ..... all that land.

THE TWENTY-FIFTH SUNDAY AFTER TRINITY.

The Collect.

1604 S. L.

that through thy bountiful goodness we may be delivered from the bonds of all those sins, which by our frailty we have committed. Grant this, &c.

The Epistle. Col. 1. 3.

WE give thanks to God, &c. ..... of the saints in light.

The Gospel. Matt. 9. 18.

WHILE Jesus spake unto, &c. ..... all that land.

THE TWENTY-FIFTH SUNDAY AFTER TRINITY.

The Collect.

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*

For the Epistle. Jer. xxiii. 5.

BEHOLD, the days come, &c. ..... in their own land.

The Gospel. S. John vi. 5.

WHEN Jesus then lift up his eyes, &c. ..... should come into the world.

If there be any more Sundays before Advent-Sunday, the Service of some of those Sundays that were omitted after the Epiphany, shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted; Provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent.

The Epistle. Jer. 23. 5.

BEHOLD, the time cometh, &c. ..... in their own land again.

The Gospel. John 6. 5.

WHEN Jesus lift up his eyes, &c. ..... should come into the world.

If there be any more Sundays before Advent Sunday, to supply the same, shall be taken the service of some of those Sundays that were omitted between the Epiphany and Septuagesima.[1] [1604]

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[1] *If there be any more Sundays before Advent Sunday, to supply the same, shall be taken the service of some of those Sundays that were omitted between the Epiphany and Septuagesima. But the same shall follow the xxiiii. Sunday after Trinity. And if there be fewer Sundays than xxv. before Advent, then shall the*

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of all those sins, which by our frailty we have committed: Grant this, &c. [2]Amen.

The Epistle. Col. 1.

WE give thanks to God, &c. ..... of saints in light.

The Gospel. Matt. 9.

[3]WHILST Jesus spake unto, &c. ..... all that land.

THE TWENTY-FIFTH SUNDAY.

The Collect.

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded; through Jesus Christ our Lord. [2]Amen.

The Epistle. Jer. 23.

BEHOLD, the time cometh, &c. ..... in their own land again.

The Gospel. John 6.

WHEN Jesus lift up his eyes, &c. ..... should come into the world.

If there be any more Sundays before Advent Sunday, to supply the same, shall be taken the service of some of those Sundays that were omitted between the Epiphany and Septuagesima.

THE TWENTY-FIFTH SUNDAY.

Nisi Dominus. Ps. cxxvii.

The Collect.

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xxiii. or xxiiii. or both be omitted: so that the five and twentieth shall never either alter, or be left out, but be always used immediately before Advent-Sunday, to which the Epistle and Gospel of that do expressly relate. [S. L.]

[2] Amen *omitted* [1552] [1549]

[3] While [1552] [1549]

1662	1604 S. L.
SAINT ANDREW'S DAY.	SAINT ANDREW'S DAY.
The Collect.	*The Collect.*

ALMIGHTY God, [1] who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we being called by thy holy Word, may forthwith [2] give up ourselves obediently to [3] fulfil thy holy commandments; through the same Jesus Christ our Lord. [4] *Amen.*

The Epistle. Rom. x. 9.	*The Epistle.* Rom. 10. 9.
IF thou shalt confess, &c. ..... gainsaying people.	IF thou acknowledge, &c. ..... but speaketh against me.
The Gospel. S. Matth. iv. 18.	*The Gospel.* Matt. 4. 18.
JESUS walking by the sea, &c. ..... and followed him.	AS Jesus walked by the sea, &c. ..... and followed him.

SAINT THOMAS THE APOSTLE.	SAINT THOMAS THE APOSTLE.
The Collect.	*The Collect.*

ALMIGHTY and everliving God, [1] who for the more confirmation of the faith didst suffer thy holy Apostle [5] Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight [6] may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

The Epistle. Ephes. ii. 19.	*The Epistle.* Ephes. 2. 19.
NOW therefore ye are no more strangers, &c. ..... through the Spirit.	NOW ye are not strangers, &c. ..... through the holy Ghost.
The Gospel. S. John xx. 24.	*The Gospel.* John 20. 24.
THOMAS, one of the twelve, &c. ..... through his Name.	THOMAS, one of the twelve, &c. ..... through his Name.

[1] which [1604] [S. L.] [2] give over ourselves [1604] [S. L.]
[3] follow [1604] [4] Amen *omitted* [1604] [5] Saint Thomas [S. L.]

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SAINT ANDREW'S DAY.

The Collect.

ALMIGHTY God, which didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we, being called by thy holy word, may forthwith give over ourselves obediently to follow thy holy commandments; through the same Jesus Christ our Lord. [7]Amen.

1549

SAINT ANDREW'S DAY.

At the Communion.

Sæpe expugnaverunt. Ps. cxxix.

The Collect.

ALMIGHTY God, which hast given such grace to thy Apostle Saint Andrew, that he counted the sharp and painful death of the cross to be an high honour, and a great glory: Grant us to take and esteem all troubles and adversities which shall come unto us for thy sake, as things profitable for us toward the obtaining of everlasting life; through Jesus Christ our Lord.

The Epistle. Rom. 10.

IF thou knowledge, &c. ..... but speaketh against me.

The Gospel. Matt. 4.

AS Jesus walked by the sea, &c. ..... and followed him.

SAINT THOMAS THE APOSTLE.

The Collect.

SAINT THOMAS THE APOSTLE.

At the Communion.

Beati omnes. Ps. cxxviii.

The Collect.

ALMIGHTY everliving God, which for the more confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight never be reproved. Hear us, O Lord, through the same Jesus Christ; to whom, with thee and [8]the Holy Ghost, &c.

The Epistle. Ephes. 2.

NOW [9]are ye not strangers, &c. ..... through the Holy Ghost.

The Gospel. John 20.

THOMAS, one of the twelve, &c. ..... through his Name.

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[6] may *omitted* [1604] [S. L.]
[7] Amen *omitted* [1552]
[8] the Holy Ghost, be all honour, &c. [1552] [1549]
[9] ye are not, &c. [1549]

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THE CONVERSION OF ST. PAUL.

The Collect.

O GOD, who through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts ix. 1.

AND Saul yet breathing, &c. ..... proving that this is very Christ.

The Gospel. S. Matth. xix. 27.

PETER answered and said, &c. ..... shall be first.

THE PRESENTATION OF CHRIST IN THE TEMPLE.

COMMONLY CALLED

THE PURIFICATION OF SAINT MARY THE VIRGIN.

The Collect.

ALMIGHTY and [2]everliving God, we humbly beseech thy Majesty, that as thy only begotten Son was this day presented in the temple in substance of our flesh; so we may be presented unto thee with pure and clean hearts, by the same thy Son, Jesus Christ our Lord. *Amen.*

1604 S. L.

THE CONVERSION OF S. PAUL.

The Collect.

GOD, which hast taught all the world, through the preaching of thy blessed Apostle Saint Paul: grant, we beseech thee, that we which have his wonderful conversion in remembrance, may follow and fulfil thy holy doctrine that he taught, through Jesus Christ our Lord.[1]

The Epistle. Acts 9. 1.

AND Saul yet breathing, &c. ..... affirming that this was very Christ.

The Gospel. Matt. 19. 27.

PETER answered and said, &c. ..... shall be first.

THE PURIFICATION OF SAINT MARY THE VIRGIN.

The Collect.

in [3]substance of our flesh; so grant that we may be presented unto thee with pure and clear minds, by Jesus Christ our Lord.[1]

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[1] Amen. [S. L.]
[2] everlasting [1604] [S. L.
[3] in the substance of [S. L.]

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THE CONVERSION OF SAINT PAUL.	THE CONVERSION OF SAINT PAUL.
	At Matins.
	The ii. Lesson Act xxii. *unto* They heard him.
	Confitebor tibi. Psalm cxxxviii.
The Collect.	*The Collect.*

GOD, which hast taught all the world, through the preaching of thy blessed Apostle Saint Paul: Grant we beseech thee, that we which have his wonderful conversion in remembrance, may follow and fulfil [5] thy holy doctrine that he taught; through [6] Jesu Christ our Lord. [7] Amen.

The Epistle. Acts 9.

AND Saul yet breathing, &c. ..... affirming that this was very Christ.

The Gospel. Matt. 19.

PETER answered and said, &c. ..... shall be first.

	At Evensong.
	The Second Lesson, Acts xxvi. *unto the end.*
THE PURIFICATION OF SAINT MARY THE VIRGIN.	THE PURIFICATION OF SAINT MARY THE VIRGIN.
	Ecce nunc benedicite. Ps. cxxxiv.
The Collect.	*The Collect.*

ALMIGHTY and everlasting God, we humbly beseech thy Majesty, that as thy only-begotten Son was this day presented in the temple in [8] substance of our flesh; so grant that we may be presented unto thee with pure and clear minds, by Jesus Christ our Lord.

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[5] the holy [1549]
[6] Jesus [1549]
[7] Amen *omitted* [1552] [1549]
[8] in the substance [1549]

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For the Epistle. Mal. iii. 1.

BEHOLD, I will send, &c. .... saith the Lord of Hosts.

The Gospel. S. Luke ii. 22.

AND when the days, &c. ..... and the grace of God was upon him.

SAINT MATTHIAS' DAY.

The Collect.

[2]O ALMIGHTY God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of [3]the twelve Apostles; Grant that thy Church, being alway preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. [4]*Amen.*

For the Epistle, Acts i. 15.

IN those days Peter stood up, &c. ..... was numbered with the eleven Apostles.

The Gospel. S. Matth. xi. 25.

AT that time Jesus answered, &c. ..... and my burden is light.

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

The Collect.

WE besecch thee, O Lord, pour thy grace into our hearts; that as we have known the incarnation of thy Son Jesus Christ by the message of an angel; so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. *Amen.*

For the Epistle. Isai. vii. 10.

MOREOVER, the Lord spake again, &c. ..... and choose the good.

1604 S. L.

The Epistle.

The same that is appointed for the Sunday.

The Gospel. Luke 2. 22.

[1]WHEN the time, &c. ..... And he came by inspiration into the temple. [1604]

SAINT MATTHIAS' DAY.

The Collect.

The Epistle. Acts 1. 15.

IN those days Peter stood by, &c. ..... was counted with the eleven Apostles.

The Gospel. Matt. 11. 25.

IN that time Jesus answered, &c. ..... and my burden is light.

ANNUNCIATION OF THE VIRGIN MARY. [1604]

ANNUNCIATION OF THE BLESSED VIRGIN MARY. [S. L.]

The Collect.

WE beseech thee, Lord, pour thy grace into our hearts; that as we have known Christ thy Son's incarnation, by the message of an Angel; so by his cross and passion we may be brought unto the glory of his resurrection, through the same Christ our Lord.[5]

The Epistle. Isai. 7. 10.

GOD spake once again, &c. ... and choose the good.

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[1] And when the days, &c. ... And he came by the Spirit into the temple [S. L.]
[2] Almighty God, which in the place [1604] [S. L.]

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The Epistle.	*The Epistle.*
[6] *That same that is appointed for the Sunday.*	*The same that is appointed for the Sunday.*

The Gospel. Luke 2.

WHEN the time, &c. ..... And he came by inspiration into the temple.

SAINT MATTHIAS' DAY.	SAINT MATTHIAS' DAY.
	Eripe me. Psalm cxl.
The Collect.	*The Collect.*

ALMIGHTY God, which in the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of thy twelve Apostles: Grant that thy Church, being alway preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord.

The Epistle. Acts 1.

IN those days Peter stood by, &c. ..... was counted with the eleven Apostles.

The Gospel. Matt. 11.

IN that time Jesus answered, &c. ..... and my burden is light.

THE ANNUNCIATION OF THE VIRGIN MARY.	THE ANNUNCIATION OF THE VIRGIN MARY.
	At the Communion.
	Domine, non est exal. Ps. cxxxi.
The Collect.	*The Collect.*

WE beseech thee, Lord, pour thy grace into our hearts; that as we have known Christ thy Son's incarnation, by the message of an Angel: so by his cross and passion we may be brought unto the glory of his resurrection; through the same Christ our Lord.

The Epistle. Isai. 7.

GOD spake once again, &c. ..... and choose the good.

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[3] thy twelve [1604]
[4] Amen *omitted* [1604]
[5] Amen. [S. L.]
[6] *The same*, &c. [1552]

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The Gospel. S. Luke i. 26.

AND in the sixth month, &c. ..... and the angel departed from her.

SAINT MARK'S DAY.

The Collect.

[1]O ALMIGHTY God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; give us grace that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy Holy Gospel; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iv. 7.

UNTO every one of us is given, &c. ..... unto the edifying of itself in love.

The Gospel. S. John xv. 1.

I AM the true vine, &c. ..... your joy might be full.

SAINT PHILIP AND SAINT JAMES' DAY.

The Collect.

[4]O ALMIGHTY God, whom truly to know is everlasting life: grant us perfectly to know thy Son Jesus Christ to be the way, the truth and the life, that, following the steps of thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life; through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. S. James i. 1.

JAMES, a servant of God, &c. ..... to them that love him.

1604 S. L.

The Gospel. Luke 1. 26.

AND in the sixth month, &c. ..... and the Angel departed from her.

SAINT MARK'S DAY.

The Collect.

that we be not like children, carried away with every blast of vain doctrine; [2]but firmly to be established in the truth of thy Holy Gospel, through Jesus Christ our Lord.[3]

The Epistle. Ephes. 4. 7.

UNTO every one of us is given, &c. ..... unto the edifying of itself through love.

The Gospel. Joh. 15. 1.

I AM the true vine, &c. ..... your joy might be full.

SAINT PHILIP AND JAMES' DAY.

The Collect.

truth and the life, as thou hast taught S. Philip and other the Apostles, through Jesus Christ our Lord.[3]

The Epistle. James 1. 1.

JAMES the servant of God, &c. ..... to them that love him.

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[1] Almighty God, which hast [1604] [S. L.]
[2] but that we may be firmly established, &c. [S. L.]
[3] Amen. [S. L.]

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The Gospel. Luke 1.

AND in the sixth month, &c. ..... and the Angel departed from her.

SAINT MARK'S DAY.

The Collect.

ALMIGHTY God, which hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; give us grace so to be established by thy holy Gospel, that we be not, like children, carried away with every blast of vain doctrine; through Jesus Christ our Lord.

SAINT MARK'S DAY.

Domine, clamavi. Ps. cxli.

The Collect.

The Epistle. Ephes. 4.

UNTO every one of us is given, &c. ..... unto the edifying of itself through love.

The Gospel. Joh. 15.

I AM the true vine, &c. ..... your joy might be full.

SAINT PHILIP AND JAMES.

The Collect.

ALMIGHTY God, whom truly to know is everlasting life; grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; as thou hast taught Saint Philip, and other the Apostles; through Jesus Christ our Lord.

SAINT PHILIP AND JAMES.

At Matins.

The Second Lesson, Acts viii. *unto* When the Apostles.

At the Communion.

Ecce, quam bonum! Ps. cxxxiii.

The Collect.

The Epistle. James 1.

JAMES the servant of God, &c. ..... to them that love him.

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[3] Almighty God, &c. [1604] [S. L.]

[4] Amen. [S. L.]

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The Gospel. S. John xiv. 1.

AND Jesus said unto, &c. ..... I will do it.

SAINT BARNABAS THE APOSTLE.

The Collect.

O LORD God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts xi. 22.

TIDINGS of these things, &c. ..... by the hands of Barnabas and Saul.

The Gospel. S. John xv. 12.

THIS is my commandment, &c. ..... he may give it you.

SAINT JOHN BAPTIST.

The Collect.

1604 S. L.

The Gospel. Joh. 14. 1.

AND Jesus said unto, &c. ..... I will do it.

SAINT BARNABE APOSTLE.

The Collect.

LORD Almighty, which hast endued thy holy Apostle [1] Barnabas with singular gifts of the Holy Ghost; Let us not be destitute of thy manifold gifts, nor yet of grace, to use them alway to thy honour and glory, through Jesus Christ our Lord.[2]

The Epistle. Acts 11. 22.

TIDINGS of these things, &c. ..... by the hands of Barnabas and Saul.

The Gospel. Joh. 15. 12.

THIS is my commandment, &c. ..... he may give it you.

SAINT JOHN BAPTIST.

The Collect.

ALMIGHTY God, by whose providence thy servant [3] John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of [4] repentance; Make us so to follow his doctrine

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[1] Saint Barnabas [S. L.]

[2] Amen. [S. L.]

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The Gospel. Joh. 14.

AND Jesus said unto, &c. ..... I will do it.

SAINT BARNABE APOSTLE.

The Collect.

SAINT BARNABE APOSTLE.

At Matins.

The Second Lesson, Acts xiv. *unto the end.*

At the Communion.

Voce mea ad Dominum. Ps. cxlii.

The Collect.

LORD Almighty, which hast endued thy holy Apostle Barnabas with singular gifts of thy holy Ghost: let us not be destitute of thy manifold gifts, nor yet of grace, to use them alway to thy honour and glory, through Jesus Christ our Lord.

The Epistle. Acts 11.

TIDINGS of these things, &c. ..... by the hands of Barnabas and Saul.

The Gospel. Joh. 15.

THIS is my commandment, &c. ..... he may give it you.

At Evensong.

The Second Lesson, Acts xv. *unto* After certain days.

SAINT JOHN BAPTIST.

The Collect.

SAINT JOHN BAPTIST.

Proper Lessons at Matins.

The First Lesson, Malach. iij. *unto the end.*

The Second Lesson, Mat. iij. *unto the end.*

At the Communion.

Domine exaudi. Ps. cxliij.

The Collect.

ALMIGHTY God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of penance; Make us so to follow his doctrine

[g] Saint John Baptist [S. L.] [h] penance [1604] [S. L.]

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and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. [1]*Amen.*

For the Epistle. Isai. 40. 1.

COMFORT ye, comfort ye, my people, &c. ..... lead those that are with young.

The Gospel. S. Luke i. 57.

ELIZABETH'S full time came, &c. ..... till the day of his shewing unto Israel.

The Epistle. Isai. 40. 1.

BE of good cheer, my people, &c. ..... entreat those that bear young.

The Gospel. Luke 1. 57.

ELIZABETH'S time came, &c. ..... when he should shew himself unto the Israelites.

SAINT PETER'S DAY.

SAINT PETER'S DAY.

The Collect.

[2]O ALMIGHTY God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all [3]Bishops and Pastors diligently to preach thy Holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory: through Jesus Christ our Lord. [1]*Amen.*

For the Epistle. Acts. xij. 1.

ABOUT that time Herod, &c. ..... of the people of the Jews.

The Gospel. S. Matth. xvi. 13.

WHEN Jesus came, &c. ..... shall be loosed in heaven.

The Epistle. Acts 12. 1.

AT the same time Herod, &c. ..... of the people of the Jews.

The Gospel. Matt. 16. 13.

WHEN Jesus came, &c. ..... shall be loosed in heaven.

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[1] Amen *omitted* [1604]

[2] Almighty God, which by thy Son Jesus Christ hast given, &c. [1604] [S. L.]

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and holy life, that we may truly repent according to his preaching; and after his example [4]constantly to speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord.

The Epistle. Isai. 40.

BE of good cheer, my people, &c. ..... entreat those that bear young.

The Gospel. Luke 1.

ELIZABETH'S time came, &c. ..... when he should shew himself unto the Israelites.

Proper Lessons at Evensong.

The First Lesson, Malach. iij. *unto the end.*

The Second Lesson, Matt. xiiij. *unto* When Jesus heard.

SAINT PETER'S DAY.

SAINT PETER'S DAY.

At Matins.

The Second Lesson, Acts iij. *unto the end.*

At the Communion.

Benedictus Dominus. Ps. cxliv.

The Collect.

The Collect.

ALMIGHTY God, which by thy Son Jesus Christ hast given to thy Apostle Saint Peter many excellent gifts, and [5]commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy Holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord.

The Epistle. Acts 12.

AT the same time Herod, &c. ..... of the people of the Jews.

The Gospel. Mat. 16.

WHEN Jesus came, &c. ..... shall be loosed in heaven.

At Evensong.

The Second Lesson, Acts iv. *unto the end.*

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[3] Bishops, Presbyters, and Ministers [S. L.]
[4] constantly speak [1552] [1549]
[5] commandest [1552]

1662	1604 S. L.
SAINT JAMES THE APOSTLE.	S. JAMES THE APOSTLE.
The Collect.	*The Collect.*
GRANT, O merciful God, that as thine holy [1]Apostle Saint James leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we forsaking all worldly and carnal affections, may be evermore ready to follow [2]thy holy commandments; through Jesus Christ our Lord. [3]*Amen.*	
For the Epistle.. Acts xi. 27.	*The Epistle.* Acts 11. 27.
IN those days came prophets, &c. ..... take Peter also.	IN those days came prophets &c. ..... took Peter also.
The Gospel. S. Matth. xx. 20.	*The Gospel.* Mat. 20. 20.
THEN came to him the mother, &c. ..... his life a ransom for many.	THEN came to him the mother &c. ..... his life a redemption for many.

[1] Apostle James [1604]
[2] thy commandments [1604] [S. L.]
[3] Amen *omitted* [1604] [S. L.]

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SAINT MARY MAGDALENE. Vide Milleam. the Table p. 410 &c.

Lauda, anima mea. Psal. cxlvi.

The Collect.

MERCIFUL Father, give us grace that we never presume to sin through the example of any creature; but if it shall chance us at any time to offend thy divine majesty, that then we may truly repent, and lament the same, after the example of Mary Magdalene, and by lively faith obtain remission of all our sins; through the only merits of thy Son our Saviour Christ.

The Epistle. Prov. 31.

WHOSOEVER findeth an honest faithful woman, &c. ..... and let her own works praise her in the gates.

The Gospel. Luke 7.

AND one of the Pharisees desired Jesus that he would eat with him, &c. ..... go in peace.

NT JAMES THE APOSTLE. | SAINT JAMES THE APOSTLE.

Laudate Dominum de cœlis. Ps. cxlviij.

The Collect. | *The Collect.*

RANT, O merciful God, that as [4]thy holy Apostle Saint James, leaving his father and all that he had, without delay was obedient the calling of thy Son Jesus Christ, and followed him; so we, forg all worldly and carnal affections, may [5]evermore be ready to follow ommandments, through Jesus Christ our Lord. [6]Amen.

The Epistle. Acts 11.

those days came prophets, &c. ..... took Peter also.

The Gospel. Matt. 20.

HEN came to him the mother, &c. ..... his life a redemption for many.

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thine holy Apostle James [1549]
be evermore [1552] [1549]
[6] Amen *omitted* [1552] [1549]

1662

SAINT BARTHOLOMEW THE APOSTLE.

The Collect.

O ALMIGHTY and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts v. 12.

BY the hands of the Apostles, &c. ..... were healed every one.

The Gospel. S. Luke xxij. 24.

AND there was also a strife, &c. ..... the twelve tribes of Israel.

SAINT MATTHEW THE APOSTLE.

The Collect.

[3]O ALMIGHTY God, who by thy blessed Son didst call [4]Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. iv. 1.

THEREFORE seeing we have, &c. ..... in the face of Jesus Christ.

The Gospel. S. Matth. ix. 9.

AND as Jesus passed, &c. ..... but sinners to repentance.

1604 S. L.

S. BARTHOLOMEW APOSTLE. [1604]
S. BARTHOLOMEW THE APOSTLE. [S. L.]

The Collect.

O ALMIGHTY and everlasting God, which hast given grace to thine Apostle [1]Bartholomew, truly to believe and to preach thy Word; grant, we beseech thee, unto thy Church, both to love that he believed, and to preach that he taught, through Christ our Lord.[2]

The Epistle. Acts 5. 12.

BY the hands of the Apostles, &c. ..... were healed every one.

The Gospel. Luke 22. 24.

AND there was a strife, &c. ..... the twelve tribes of Israel.

SAINT MATTHEW APOSTLE. [1604]
SAINT MATTHEW THE APOSTLE. [S. L.]

The Collect.

riches, and to follow thy said Son Jesus Christ, who liveth and reigneth, &c.

The Epistle. 2 Cor. 4. 1.

SEEING that we have, &c. ..... in the face of Jesus Christ.

The Gospel. Matt. 9. 9.

AND as Jesus passed, &c. ..... but sinners to repentance.

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[1] Saint Bartholomew [S. L.]

[2] Amen. [S. L.]

1559 1552	1549
SAINT BARTHOLOMEW.	SAINT BARTHOLOMEW.
	Non nobis Domine. Ps. 115.
The Collect.	*The Collect.*

O ALMIGHTY and everlasting God, which hast given grace to thine Apostle Bartholomew truly to believe, and to preach thy word; Grant, we beseech thee, unto thy Church, both to love that he believed, and to preach that he taught; through Christ our Lord.

The Epistle. Acts 5.

BY the hands of the Apostles, &c. ..... were healed every one.

The Gospel. Luke 22.

AND there was a strife, &c. ..... the twelve tribes of Israel.

SAINT MATTHEW.	SAINT MATTHEW.
	Laudate Dominum omnes gentes. Ps. cxvij.
The Collect.	*The Collect.*

ALMIGHTY God, which by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow thy said Son Jesus Christ, who liveth and reigneth, &c.

The Epistle. 2 Cor. 4.

SEEING that we have, &c. ..... in the face of Jesus Christ.

The Gospel. Matt. 9.

AND as Jesus passed, &c. ..... but sinners to repentance.

[3] Almighty God, which by, &c. [1604] [S. L.] [4] S. Matthew [S. L.]

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SAINT MICHAEL AND ALL ANGELS.

The Collect.

O EVERLASTING God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee service in heaven, so by thy appointment they may succour and defend us on earth; through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. xij. 7.

THERE was war, &c. ..... hath but a short time.

The Gospel. S. Matth. xviij. 1.

AT the same time came, &c.... which is in heaven.

SAINT LUKE THE EVANGELIST.

The Collect.

ALMIGHTY God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist and Physician of the soul; May it please thee, that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 2 Tim. iv. 5.

WATCH thou, &c. ..... hath greatly withstood our words.

The Gospel. S. Luke x. 1.

THE Lord appointed, &c..... worthy of his hire.

1604 S. L.

SAINT MICHAEL AND ALL ANGELS.

The Collect.

EVERLASTING God, which hast ordained and constituted the services of all Angels and men in a wonderful order; Mercifully grant that they which alway do thee service in heaven, may by thy appointment succour and defend us in earth, through Jesus Christ our Lord.[1]

The Epistle. Apoc. 12. 7.

THERE was a great battle, &c. .... he hath but a short time.

The Gospel. Matt. 18. 1.

AT the same time came, &c.... which is in heaven.

SAINT LUKE THE EVANGELIST.

The Collect.

ALMIGHTY God, which calledst [2]Luke the Physician, whose praise is in the Gospel, to be a Physician of the soul; [3]it may please thee by the wholesome medicines of his doctrine to heal all the diseases of our souls, through thy Son Jesus Christ our Lord.

The Epistle. 2 Tim. 4. 5.

WATCH thou, &c. ..... hath greatly withstood our words.

The Gospel. Luke 10. 1.

THE Lord appointed, &c..... worthy of his reward

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[1] Amen. [S. L.]

[2] Saint Luke [S. L.]

[3] Grant we beseech thee, that by the wholesome medicines of his doctrine

1559 1552	1549
SAINT MICHAEL AND ALL ANGELS.	SAINT MICHAEL AND ALL ANGELS.
	At the Communion.
	Laudate, pueri. Ps. cxiij.
The Collect.	*The Collect.*

EVERLASTING God, which hast ordained and constituted the services of all Angels and men in a wonderful order; Mercifully grant, that they which alway do thee service in heaven, may by thy appointment succour and defend us in earth; through Jesus Christ [4] our Lord. Amen.

The Epistle. Apoc. 12.

THERE was a great battle, &c. ..... he hath but a short time.

The Gospel. Matt. 18.

AT the same time came, &c. ..... which is in heaven.

SAINT LUKE THE EVANGELIST.	SAINT LUKE EVANGELIST.
	Super flumina. Ps. cxxxvij.
The Collect.	*The Collect.*

ALMIGHTY God, which calledst Luke the Physician, whose praise is in the Gospel, to be a Physician of the soul; it may please thee, by the wholesome medicines of his doctrine, to heal all the diseases of our souls; through thy Son [5] Jesu Christ our Lord.

The Epistle. 2 Tim. 4.

WATCH thou, &c. ..... hath greatly withstood our words.

The Gospel. Luke 10.

THE Lord appointed, &c. ..... worthy of his reward.

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all the diseases of our souls may be healed, through thy Son Jesus Christ our Lord. Amen. [S. L.]

[4] our Lord, &c. *[1552] [1549]*

[5] Jesus [1549]

1662	1604 S. L.
SAINT SIMON AND SAINT JUDE, APOSTLES.	SIMON AND JUDE APOSTLES.

The Collect.

[1]O ALMIGHTY God, who hast built thy [2]Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable [3]unto thee; through Jesus Christ our Lord. [4]*Amen.*

The Epistle. S. Jude i.

JUDE, the servant of, &c. ..... speak evil of dignities.

The Gospel. S. John xv. 17.

THESE things I command you, &c. ..... from the beginning.

ALL SAINTS' DAY.

The Epistle. Jude 1.

JUDAS, the servant of, &c. ..... speak evil of them that are in authority.

The Gospel. John 15. 17.

THIS command I you, &c. ..... from the beginning.

ALL SAINTS. [1604]
ALL SAINTS' DAY. [S. L.]

The Collect.

[5]O ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy [6]blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. vij. 2.

AND I saw another, &c. ..... for ever and ever. Amen.

The Gospel. S. Matth. v. 1.

JESUS seeing the multitudes, &c. ..... the prophets which were before you.

The Epistle. Apoc. 7. 2.

BEHOLD, I John saw another, &c. ... for evermore. Amen.

The Gospel. Matt. 5. 1.

JESUS seeing the people, &c. ... the prophets which were before you.

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[1] Almighty God, which hast builded [1604] [S. L.] [2] congregation [1604]
[3] to thee [1604] [4] Amen *omitted* [1604]
[5] Almighty God, which hast knit together thy, &c. [1604] [S. L.]
[6] *holy [1604]* [S. L.]

1559 1552

SIMON AND JUDE APOSTLES.

The Collect.

ALMIGHTY God, which hast builded [7]thy congregation upon the foundation of the Apostles and Prophets, Jesu Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable to thee; through Jesu Christ our Lord. [8]Amen.

The Epistle. Jude 1.

JUDAS, the servant of, &c. ..... speak evil of them that are in authority.

The Gospel. John 15.

THIS command I you, &c. ..... from the beginning.

ALL SAINTS.

The Collect.

ALMIGHTY God, which hast knit together thy elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy holy saints in all virtues and godly living, that we may come to those [9]inspeakable joys, which thou hast prepared for [10]them that unfeignedly love thee, [11]through Jesus Christ our Lord. Amen.

The Epistle. Apoc. 7.

BEHOLD, I John saw another, &c. ..... for evermore. Amen.

The Gospel. Matt. 5.

JESUS seeing the people, &c. ..... the prophets which were before you.

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SIMON AND JUDE APOSTLES.

Laudate Dominum. Ps. cl.

The Collect.

ALL SAINTS.

Proper Lessons at Matins.

The First Lesson, Sapi. iij. *unto* Blessed is rather the barren.

The Second Lesson, Hebr. xi. xij. Saints by faith subdued, *unto* If ye endure chastising.

At the Communion.

Cantate Domino. Ps. cxlix.

The Collect.

Proper Lessons at Evensong.

The First Lesson, Sapi. v. *unto* His jealousy also.

The Second Lesson, Apoca. xix. *unto* And I saw an Angel stand.

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[7] the congregation [1549]
[8] Amen *omitted* [1552] [1549]
[9] unspeakable [1549]
[10] all them that [1549]
[11] through Jesus Christ our Lord. [1552] through Jesus Christ. [1549]

1662	1604 S. L.
THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER, OR **Holy Communion.**	THE ORDER [1] FOR THE ADMINISTRATION OF THE LORD'S SUPPER, OR **Holy Communion.**
So many as intend to be partakers of the holy Communion shall signify their names to the [2] Curate, at least sometime the day before.	*to the Curate over night, or else in the morning afore the beginning of Morning Prayer, or immediately after.*
And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table until he	*And if any of those be an open and notorious evil liver, so that the [3] Congregation by him is offended, or have done any wrong to his neighbours by word or deed; the [2] Curate having knowledge thereof, shall call him and advertise him, in any wise not to [4] presume to the Lord's Table, until he*

[5] hath openly declared himself to have truly repented and amended his former naughty life, that the [3] Congregation may thereby be satisfied, which [6] before were offended; and that he [5] hath recompensed the parties, [7] to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

The same order shall the [2] Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice; the [8] Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

Provided that every Minister so repelling any, as is specified in this or the next preceding Paragraph of this Rubric, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the furthest. And the Ordinary shall proceed against the offending person according to the Canon.

The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North-side of the Table shall say the Lord's Prayer, with the Collect following, the people kneeling.

[9] The Table, having at the Communion-time a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning Prayer and Evening Prayer be appointed to be said. And the Priest standing at the North-side of the Table shall say the Lord's Prayer with this Collect following. [1604]

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[1] of [S. L.] [2] Presbyter or Curate [S. L.] [3] Church [S. L.]
[4] presume to come to the Lord's Table, &c. [S. L.]
[5] have [1604] [S. L.] [6] afore were [1604] afore was [S. L.]
[7] whom he hath done wrong unto; or at the least [1604] [S. L.]
[8] Presbyter or Minister [S. L.]
[9] *The Holy Table having at the Communion-time a Carpet, and a fair white*

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THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER,

OR

Holy Communion.

So many as intend to be partakers of the holy Communion, shall signify their names to the Curate over night, or else in the morning afore the beginning of [10] Morning Prayer, or immediately after.

And if any of those be an open and notorious evil liver, so that the congregation by him is offended, or have done any wrong to his neighbours by word or deed; [11] the Curate having knowledge thereof, shall call him and advertise him in any wise not to presume to the Lord's Table, until he have openly declared himself to have truly repented and amended his former naughty life, that the congregation may thereby be satisfied, which afore were offended; and that he have recompensed the parties, whom he hath done wrong unto, or [12] at the least declare himself to be in full purpose so to do, as soon as he conveniently may.

The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice; the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

The Table, having at the Communion-time a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning Prayer and Evening Prayer be appointed to be said. And the Priest standing at the North-side of the Table, shall say the Lord's Prayer with this Collect following.

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THE SUPPER OF THE LORD, AND THE HOLY COMMUNION,

COMMONLY CALLED

The Mass.

Upon the day, and at the time appointed for the ministration of the holy Communion, the Priest that shall execute the holy ministry, shall put upon him the vesture appointed for that ministration, that is to say, a white Albe plain, with a vestment or Cope. And where there be many Priests, or Deacons, there so many shall be ready to help the Priest in the ministration, as shall be requisite; and shall have upon them likewise the vestures appointed for their ministry, that is to say, Albes, with tunicles. Then shall the Clerks sing in English for the office, or Introit (as they call it,) a Psalm appointed for that day.

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linen cloth upon it, with other decent furniture, meet for the high mysteries there to be celebrated, shall stand at the uppermost part of the Chancel or Church, where the Presbyter standing at the North-side or end thereof, shall say the Lord's Prayer, with this Collect following for due preparation. [S. L.]

[10] Matins [1549] [11] the Curate shall call him and advertise, &c. [1549]

[12] at the least be in full purpose [1549]

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OUR Father, which art in heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

1604 S. L.

The Communion.

OUR Father, which art in heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen. [S. L.]

The Collect.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

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Then shall the Priest rehearse distinctly all the X. Commandments; and the people kneeling shall, after every Commandment, ask God's mercy for their transgression of the same, after this sort.

Minister.

GOD spake these words and said; I am the Lord thy God: Thou shalt have none other gods but me.

People.

Lord have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, [4]or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: For I the Lord thy God am a jealous God, and visit the sin of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People.

Lord have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not take the name of the Lord thy God in vain: For the Lord will not hold him guiltless, that taketh his name in vain.

People.

Lord have mercy upon us, and incline our, &c.

1549

Then the Priest shall turn him to the people, and say,

The Lord be with you.
The Answer. And with thy spirit.
The Priest. Let us pray.

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[2] Presbyter *throughout* [S. L.]
[3] Lord have mercy upon us, and incline our hearts, &c. [S. L.]
[4] nor [1552]

1662 | 1604 S. L.

Minister.

Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People.

[1] Lord have mercy upon us, and incline our hearts to keep this law.

Minister.

Honour thy father and thy mother; that thy days may be long in the land, which the Lord thy God giveth thee.

People.

Lord have mercy upon us, and incline our hearts to keep this law. | Lord have mercy upon us, and incline our hearts, &c.

Minister.

Thou shalt do no murder.

People.

Lord have mercy upon us, and incline our hearts to keep this law. | Lord have mercy upon us, and incline our hearts, &c.

Minister.

Thou shalt not commit adultery.

People.

Lord have mercy upon us, and incline our hearts to keep this law. | Lord have mercy upon us, and incline our hearts, &c.

Minister.

Thou shalt not steal.

People.

Lord have mercy upon us, and incline our hearts to keep this law. | Lord have mercy upon us, and incline our hearts, &c.

Minister.

Thou shalt not bear false witness against thy neighbour.

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[1] Lord have mercy upon us, and incline our hearts, &c. [S. L.]

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Minister.

Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People.

Lord have mercy upon us, and incline our, &c.

Minister.

Honour thy father and thy mother; that thy days may be long in the land, which the Lord thy God giveth thee.

People.

Lord have mercy upon us, [2]and incline, &c.

Minister.

Thou shalt do no murder.

People.

Lord have mercy upon us, [2]and incline, &c.

Minister.

Thou shalt not commit adultery.

People.

Lord have mercy upon us, [2]and incline, &c.

Minister.

Thou shalt not steal.

People.

Lord have mercy upon us, [2]&c.

Minister.

Thou shalt not bear false witness against thy neighbour.

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[2] and incline our, &c. [1552]

1662	1604 S. L.
	People.
Lord have mercy upon us, and incline our hearts to keep this law.	Lord have mercy upon us, and incline our hearts, &c.

Minister.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.[1]

People.

Lord have mercy upon us, and write all these thy laws in our hearts we beseech thee.

Then shall follow one of these two Collects for the King, the Priest standing as before, and saying,	*Then shall follow the Collect of the day, with one of these two Collects following for the King, the Priest standing up, and saying,* [1604] *Then shall follow one of these two Collects for the King, and the Collect of the Day, the Presbyter standing up, and saying,* [S. L.]
Let us pray.	Let us pray.

ALMIGHTY God, whose kingdom is everlasting and power infinite; Have mercy upon [2]the whole [3]Church; and so rule the heart of thy chosen servant [4]CHARLES, our King and Governour, that he (knowing whose minister he is) may above all things seek thy honour and glory; and [5]that we, and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Or

ALMIGHTY and everlasting God, we [6]are taught by thy holy Word that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of [4]CHARLES thy servant, our King and Governour, that in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness; Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

Then shall be said the Collect of the Day. And immediately after the Collect the Priest shall read the Epistle, saying, The Epistle [*or,* The portion of Scripture appointed for the Epistle] is written in the —— chapter of ——	*Immediately after the Collects, the Priest shall read the Epistle, beginning thus:* The Epistle written in the —— chapter of —— *And the Epistle ended, he shall say the Gospel, beginning thus:*

[1] In [S. L.] all the Commandments, after the first, agree with the last translation.

[2] thy holy Catholic Church, and in this particular Church in which we live so rule, &c. [S. L.]

[3] congregation [1604]

[4] James [1604]

1559 1552

People.

Lord have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People.

Lord have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Then shall follow the Collect of the day, with one of these two Collects following, for the [7]Queen; the Priest standing up, and saying,

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Then shall follow the Collect of the day, with one of these two Collects following, for the King.

Let us pray. *Priest.*

ALMIGHTY God, whose kingdom is everlasting and power infinite; Have mercy upon the whole congregation; and so rule the heart of thy chosen servant [8]Elizabeth, our Queen and governor, that [9]she (knowing whose minister [9]she is) may above all things seek thy honour and glory; and that we, [10]her subjects, (duly considering whose authority [9]she hath) may faithfully serve, honour, and humbly obey [11]her in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

ALMIGHTY and everlasting God, we be taught by thy holy word, that the hearts of [12]Princes are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy Godly wisdom; we humbly beseech thee so to dispose and govern the heart of [13]Elizabeth, thy servant, our [7]Queen, and governor, that in all [10]her thoughts, words, and works, [9]she may ever seek thy honour and glory, and study to preserve thy people committed to [10]her charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. Amen.

Immediately after the Collects, the Priest shall read the Epistle, beginning thus; The Epistle written in the —— chapter of ——

And the Epistle ended, he shall say the Gospel beginning thus;

The Collects ended, the Priest, or he that is appointed, shall read the Epistle in a place assigned for the purpose, saying The Epistle of Saint Paul written in the —— chapter of —— to the ——

The Minister then shall read the Epistle,

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[5] that we his subjects [1604] [S. L.]
[6] be [1604] [S. L.]
[7] King [1552]
[8] Edward the Sixth, our King [1552] [1549]
[9] he [1552] [1549]
[10] his [1552] [1549]
[11] him [1552] [1549]
[12] Kings [1552] [1549]
[13] Edward the Sixth [1552] [1549]

1662	1604 S. L.
People.	
Lord have mercy upon us, and incline our hearts to keep this law.	Lord have mercy upon us, and incline our hearts, &c.

Minister.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.[1]

People.

Lord have mercy upon us, and write all these thy laws in our hearts we beseech thee.

Then shall follow one of these two Collects for the King, the Priest standing as before, and saying,	*Then shall follow the Collect of the day, with one of these two Collects following for the King, the Priest standing up, and saying,* [1604] *Then shall follow one of these two Collects for the King, and the Collect of the Day, the Presbyter standing up, and saying,* [S. L.]
Let us pray.	Let us pray.

ALMIGHTY God, whose kingdom is everlasting and power infinite; Have mercy upon [2]the whole [3]Church; and so rule the heart of thy chosen servant [4]CHARLES, our King and Governour, that he (knowing whose minister he is) may above all things seek thy honour and glory; and [5]that we, and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Or

ALMIGHTY and everlasting God, we [6]are taught by thy holy Word that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of [4]CHARLES thy servant, our King and Governour, that in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness; Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

Then shall be said the Collect of the Day. And immediately after the Collect the Priest shall read the Epistle, saying, The Epistle [*or*, The portion of Scripture appointed for the Epistle] is written in the —— chapter of ——	*Immediately after the Collects, the Priest shall read the Epistle, beginning thus:* The Epistle written in the —— chapter of —— *And the Epistle ended, he shall say the Gospel, beginning thus:*

[1] In [S. L.] all the Commandments, after the first, agree with the last translation.

[2] thy holy Catholic Church, and in this particular Church in which we live so rule, &c. [S. L.]

[3] congregation [1604]

[4] James [1604]

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People.

Lord have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People.

Lord have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Then shall follow the Collect of the day, with one of these two Collects following, for the [7] Queen; the Priest standing up, and saying.

Let us pray. *Priest.*

1549

Then shall follow the Collect of the day, with one of these two Collects following, for the King.

ALMIGHTY God, whose kingdom is everlasting and power infinite; Have mercy upon the whole congregation; and so rule the heart of thy chosen servant [8] Elizabeth, our Queen and governor, that [9] she (knowing whose minister [9] she is) may above all things seek thy honour and glory; and that we, [10] her subjects, (duly considering whose authority [9] she hath) may faithfully serve, honour, and humbly obey [11] her in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

ALMIGHTY and everlasting God, we be taught by thy holy word, that the hearts of [12] Princes are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy Godly wisdom; we humbly beseech thee so to dispose and govern the heart of [13] Elizabeth, thy servant, our [7] Queen, and governor, that in all [10] her thoughts, words, and works, [9] she may ever seek thy honour and glory, and study to preserve thy people committed to [10] her charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. Amen.

Immediately after the Collects, the Priest shall read the Epistle, beginning thus; The Epistle written in the —— chapter of ——

And the Epistle ended, he shall say the Gospel beginning thus;

The Collects ended, the Priest, or he that is appointed, shall read the Epistle in a place assigned for the purpose, saying The Epistle of Saint Paul written in the —— chapter of —— to the ——

The Minister then shall read the Epistle.

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[5] that we his subjects [1604] [S. L.]
[6] be [1604] [S. L.]
[7] King [1552]
[8] Edward the Sixth, our King [1552] [1549]
[9] he [1552] [1549]
[10] his [1552] [1549]
[11] him [1552] [1549]
[12] Kings [1552] [1549]
[13] Edward the Sixth [1552] [1549]

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beginning at the —— verse. *And the Epistle ended, he shall say,* Here endeth the Epistle. *Then shall he read the Gospel (the people all standing up) saying,* The holy Gospel is written in the —— chapter of —— beginning at the —— verse. *And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.*	The Gospel written in the —— chapter of —— *And the Epistle and Gospel being ended, shall be said the Creed.*[1] [1604]

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, being of one substance with the Father; By whom all things were made: Who for us men, and for our salvation, came down from heaven; And was incarnate by the Holy Ghost of the Virgin Mary; And was made man; And was crucified also for us under Pontius Pilate; He suffered and was buried; And the third day he rose again according to the Scriptures; And ascended into heaven, and sitteth on the right hand of the Father; And he shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost; The Lord and Giver of life; Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the prophets. And I believe one Catholic and Apostolic Church; I acknowledge one baptism for the remission of sins; And I look for the Resurrection of the dead; And the life of the world to come. Amen.

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[1] *Immediately after the Collects, the Presbyter shall read the Epistle, saying thus:* The Epistle written in the —— Chapter of —— at the —— Verse. *And when he hath done, he shall say;* Here endeth the Epistle. *And the Epistle ended, the Gospel shall be read, the Presbyter saying;* The holy Gospel is written in the —— Chapter of —— at the —— Verse. *And then the people all standing up shall say;* Glory be to thee, O Lord. *At the end of the Gospel, the*

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The Gospel written in the —— chapter of ——
And the Epistle and Gospel being ended, shall be said the Creed.

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Immediately after the Epistle ended, the Priest, or one appointed to read the Gospel, shall say,
The holy Gospel written in the —— chapter of ——
The Clerks and people shall answer, Glory be to thee, O Lord.
The Priest or Deacon then shall read the Gospel; After the Gospel ended, the Priest shall begin.

I BELIEVE in one God

The Clerks shall sing the rest.

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible: And in one Lord Jesu Christ, the only-begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, [2]gotten, not made, being of one substance with the Father, by whom all things were made; Who for us men, and for our salvation, came down from heaven; And was incarnate by the Holy Ghost of the Virgin Mary; and was made man; And was crucified also for us under Pontius Pilate; He suffered and was buried; And the third day he [3]rose again according to the Scriptures; And ascended into heaven, and sitteth at the right hand of the Father; And he shall come again with glory to judge both the quick and the dead; [4]whose kingdom shall have none end.

And I believe in the Holy Ghost; The Lord and Giver of life; Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the prophets. And I believe one Catholic and Apostolic Church; I acknowledge one baptism for the remission of sins; And I look for the resurrection of the dead; And the life of the world to come. Amen.

After the Creed ended, shall follow the Sermon or Homily, or some portion of one of the Homilies, as they shall be hereafter divided: wherein if the people be not exhorted to the worthy receiving of the holy Sacrament of the body and blood of our Saviour Christ, then shall the Curate give this Exhortation to those that be minded to receive the same.

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour Christ, must consider what S. Paul writeth to the Corinthians, how he exhorteth

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Presbyter shall say; So endeth the holy Gospel. *And the people shall answer;* Thanks be to thee O Lord. *And the Epistle and Gospel being ended, shall be said or sung this Creed, all still reverently standing up.* [S. L.]

[2] begotten [1552] [1549]

[3] arose [1552] [1549]

[4] whose kingdom shall have none end, *omitted* [1549]

1549

all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if with a truly penitent heart and lively faith, we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ and drink his blood; then we dwell in Christ, and Christ in us; we be made one with Christ, and Christ with us;) so is the danger great if we receive the same unworthily. For then we become guilty of the body and blood of Christ our Saviour; we eat and drink our own damnation not considering the Lord's body; we kindle God's wrath over us; we provoke him to plague us with divers diseases, and sundry kinds of death.

Therefore if any here be a blasphemer, advouturer, or be in malice, or envy, or in any other grievous crime, (except he be truly sorry therefore, and earnestly minded to leave the same vices, and do trust himself to be reconciled to Almighty God, and in charity with all the world,) let him bewail his sins, and not come to that holy table, lest after the taking of that most blessed bread, the devil enter into him, as he did into Judas, to fill him full of all iniquity, and bring him to destruction, both of body and soul.

Judge therefore yourselves, (brethren) that ye be not judged of the Lord. Let your mind be without desire to sin; repent you truly for your sins past; have an earnest and lively faith in Christ our Saviour; be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the cross, for us, miserable sinners; which lay in darkness and shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding love of our master, and only Saviour, Jesu Christ, thus dying for us, and the innumerable benefits which (by his precious bloodshedding) he hath obtained to us, he hath left in those holy Mysteries, as a pledge of his love, and a continual remembrance of the same, his own blessed body, and precious blood, for us to feed upon spiritually, to our endless comfort and consolation.

To him, therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. Amen.

In Cathedral Churches, or other places where there is daily communion, it shall be sufficient to read this exhortation above written, once in a month. And in parish churches, upon the week days it may be left unsaid.

And if upon the Sunday or holy day the people be negligent to come to the Communion, then shall the Priest earnestly exhort his parishioners to dispose themselves to the receiving of the holy Communion more diligently, saying these or like words unto them.

DEAR friends, and you especially upon whose souls I have care and charge, on ——— next, I do intend, by God's grace, to offer to all such as shall be godly disposed, the most comfortable Sacrament of the body and blood of Christ, to be taken of them in the remembrance of his most fruitful and glorious Passion: by the which passion we have obtained remission of our sins, and be made partakers of the kingdom of heaven; whereof we be assured and ascertained, if we come to the said

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Sacrament with hearty repentance for our offences, stedfast faith in God's mercy, and earnest mind to obey God's will, and to offend no more. Wherefore our duty is to come to these holy mysteries with most hearty thanks to be given to Almighty God, for his infinite mercy and benefits given and bestowed upon us his unworthy servants, for whom he hath not only given his body to death, and shed his blood, but also doth vouchsafe, in a Sacrament and Mystery, to give us his said body and blood to feed upon spiritually. The which Sacrament being so Divine and holy a thing, and so comfortable to them which receive it worthily, and so dangerous to them that will presume to take the same unworthily: My duty is to exhort you, in the mean season, to consider the greatness of the thing, and to search and examine your own consciences, and that not lightly, nor after the manner of dissimulers with God; But as they which should come to a most godly and heavenly Banquet; not to come but in the marriage garment required of God in scripture: that you may (so much as lieth in you) be found worthy to come to such a table. The ways and means thereto is;

First, that you be truly repentant of your former evil life; and that you confess with an unfeigned heart to Almighty God, your sins and unkindness towards his Majesty committed, either by will, word, or deed, infirmity or ignorance; and that with inward sorrow and tears you bewail your offences, and require of Almighty God mercy and pardon, promising to him (from the bottom of your hearts) the amendment of your former life. And amongst all others, I am commanded of God especially to move and exhort you to reconcile yourselves to your neighbours, whom you have offended, or who hath offended you, putting out of your hearts all hatred and malice against them, and to be in love and charity with all the world, and to forgive other, as you would that God should forgive you.

And if any man have done wrong to any other, let him make satisfaction, and due restitution of all lands and goods, wrongfully taken away or withholden, before he come to God's board; or at the least be in full mind and purpose so to do, as soon as he is able; or else let him not come to this holy table, thinking to deceive God, who seeth all men's hearts. For neither the absolution of the priest can any thing avail them, nor the receiving of this holy sacrament doth any thing but increase their damnation. And if there be any of you whose conscience is troubled and grieved in any thing, lacking comfort or counsel, let him come to me, or to some other discreet and learned priest, taught in the law of God, and confess and open his sin and grief secretly, that he may receive such ghostly counsel, advice, and comfort, that his conscience may be relieved, and that of us (as of the Ministers of God and of the Church) he may receive comfort and absolution, to the satisfaction of his mind, and avoiding of all scruple and doubtfulness; requiring such as shall be satisfied with a general confession, not to be offended with them that do use, to their further satisfying, the auricular and secret confession to the Priest; nor those also which think needful or convenient, for the quietness of their own consciences, particularly to open their sins to the Priest, to be offended with them that are satisfied with their humble confession to God, and the general confession to the church. But in all things to follow and keep the rule of charity; and every man to be satisfied with his own conscience, not judging other men's minds or consciences; whereas he hath no warrant of God's word to the same.

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Then the Curate shall declare unto the people what Holy-days, or Fasting days, are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion; the banns of Matrimony published, and Briefs, Citations and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the King, or by the Ordinary of the place.

Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by Authority.

Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.

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After the Creed, if there be no Sermon, shall follow one of the [1] Homilies already set forth, or hereafter to be set forth by common authority.

After such Sermon, Homily, or Exhortation, the [2] Curate shall declare unto the people, whether there be any Holy-days, or Fasting-days, the Week following, and earnestly exhort them to remember the poor, [3] saying one or more of these sentences following, as he thinketh most convenient by his [4] discretion.

[5] LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. S. Matt. v.

Lay not up for yourselves treasure upon the earth; where the rust and

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[1] Homilies which shall hereafter be set forth, &c. [S. L.]

[2] Presbyter or Curate [S. L.]

[3] saying (for the offertory) &c. [S. L.]

[4] discretion, according to the length, or shortness of the time that the people are offering. [S. L.]

[5] The Sentences (for the Offertory) in the Scotch Liturgy, 1637, are these;

And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord: and Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering; but unto Cain and to his offering he had not respect. Gen. 4. 3.

Speak unto the children of Israel, that they bring me an offering; of every man that giveth it willingly with his heart, ye shall take my offering. Exod. 25. 2.

Ye shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord your God which he hath given you. Deut. 16. 16.

David blessed the Lord before all the congregation; and said, Blessed *be* thou, O Lord God, for ever and ever; Thine, O Lord, *is* the greatness, and the glory, and the victory; and the majesty: for all *that is* in the heaven and in the earth, *is thine;* thine is the kingdom, O Lord, and thou art exalted as head above all; Both riches and honour *come* of thee, and of thine own do we give unto thee. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these things. And now have I seen with joy thy people which are present here, to offer willingly unto thee. 1 Chron. 29. 10.

Give unto the Lord the glory due unto his name, bring an offering and come into his courts. Ps. 96. 8.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Matt. 6. 19, 20.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father which is in heaven. Matt. 7. 12.

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After the Creed, if there be no Sermon, shall follow one of the Homilies already set forth, or hereafter to be set forth, by common authority.

After such Sermon, Homily, or Exhortation, the Curate shall declare unto the people whether there be any holy days or fasting days the week following: and earnestly exhort them to remember the poor, saying one or more of these sentences following, as he thinketh most convenient by his discretion.

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Then shall follow for the Offertory one or more of these Sentences of holy scripture, to be sung whiles the people do offer; or else one of them to be said by the minister, immediately afore the offering.

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matt. v.

Lay not up yourselves treasure upon the earth, where the rust and

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Jesus sat over against the treasury, and beheld how the people cast money into it: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury. For all they did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living. Mar. 12. 41, 42, 43, 44.

Who goeth a warfare any time at his own charges: who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock! 1 Cor. 9. 7.

If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? 1 Cor. 9. 11.

Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar? Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel. 1 Cor. 9. 13, 14.

He which soweth sparingly, shall reap sparingly: and he which soweth bountifully, shall reap bountifully. Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver. 2 Cor. 9. 6, 7.

Let him that is taught in the word, communicate unto him that teacheth, in all good things. Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. Galat. 6. 6, 7.

Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. That they do good, that they be rich in good works, ready to distribute, willing to communicate: laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 Tim. 6. 17, 18, 19.

God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. Heb. 6. 10.

To do good, and to communicate forget not, for with such sacrifices God is well pleased. Heb. 13. 16.

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moth doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. S. Matt. vi.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the Prophets. S. Matt. vij.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father which is in heaven. S. Matt. vij.

[1]Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore fourfold. S. Luke xix.

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 Cor. ix.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1 Cor. ix.

Do ye not know, that they [2]who minister about holy things live of the sacrifice? and they [3]who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they [2]who preach the Gospel should live of the Gospel. 1 Cor. ix.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not [4]grudgingly, or of necessity; for God loveth a cheerful giver. 2 Cor. ix.

Let him that is taught in the word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap. Gal. vi.

While we have time, let us do good unto all men: and specially unto them [2]that are of the household of faith. Gal. vj.

Godliness is great riches, if a man be content with that he hath; for we brought nothing into the world, neither may we carry any thing out. 1 Tim. vj.

Charge them [2]who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 Tim. vj.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his Name's sake, [2]who have ministered unto the saints, and yet do minister. Heb. vj.

To do good, and to distribute, forget not; for with such sacrifices God is pleased. Heb. xiij.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 S. John iii.

Give alms of thy goods, [5]and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. Tob. iv.

Be merciful after thy power. If thou hast much, give plenteously: if

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[1] Zache [1604]
[2] which [1604]
[3] which wait of the altar [1604]
[4] grudging [1604]
[5] and turn never [1604]
[6] nor steal [1549]

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moth doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through [6]and steal. Matt. vi.

Whatsoever you would that men should do unto you, even so [7]do unto them, for this is the law and the prophets. Matt. vij.

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doth the will of my Father which is in heaven. Matt. vij.

Zache stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore fourfold. Luke xix.

Who goeth a warfare at any time [8]of his own cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 1 Cor. ix.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1 Cor. ix.

Do ye not know, that they which minister about holy things live of the sacrifice? they which wait of the altar are partakers with the altar? Even so hath the Lord also ordained, that they which preach the Gospel should live of the Gospel. 1 Cor. ix.

He which soweth little, shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart; not [9]grudgingly, or of necessity; for God loveth a cheerful giver. 2 Cor. ix.

Let him that is taught in the word minister unto him that teacheth, in all good things. Be not deceived; God is not mocked; for whatsoever a man sowéth, that shall he reap. Gal. vj.

While we have time, let us do good unto all men, and specially unto them which are of the household of faith. Gal. vj.

Godliness is great riches, if a man be [10]content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 Tim. vj.

Charge them which are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 Tim. vi.

God is not unrighteous that he will forget your works, and labour that proceedeth of love, which love ye have shewed for his Name's sake, which have ministered unto [11]saints, and yet do minister. Heb. vj.

To do good, and to distribute, forget not; for with such sacrifices God is pleased. Heb. xiij.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 John iij.

Give alms of thy goods, and turn never thy face from any poor man, and then the face of the Lord shall not be turned away from thee. Tob. iv.

Be merciful after thy power. If thou hast much, give plenteously; if

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[7] do you unto them [1549]
[8] at his own cost [1549]
[9] grudging [1552]
[10] contented [1552] [1549]
[11] the saints [1549]

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thou hast little, do thy diligence gladly to give of that little; for s gatherest thou thyself a good reward in the day of necessity. Tob. iv.	
He that hath pity upon the poor lendeth unto the Lord; and look what he layeth out, it shall be paid him again. Prov. xix.	
Blessed be the man that provideth for the sick and needy; the Lor shall deliver him in the time of trouble. Psalm xli.	
Whilst these sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the Alms for the poor, and other	*Then shall the Churchwardens, or som other by them appointed, gather th devotion of the people, and put the sam into the poor man's box, and upon th*

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ou hast little, do thy diligence gladly to give of that little; for so atherest thou thyself a good reward in the day of necessity. Tob. iv.

He that hath pity upon the poor, lendeth unto the Lord; and look, hat he layeth out, it shall be paid him again. Prov. xix.

Blessed be the man that provideth for the sick and needy; the Lord hall deliver him in the time of trouble. Psalm xli.

Where there be Clerks, they shall sing one or many of the sentences above written, according to the length and shortness of the time that the people be offering.

In the meantime, whiles the Clerks do sing the Offertory, so many as are disposed shall offer to the poor men's box every one according to his ability and charitable mind. And at the offering days appointed, every man and woman shall pay to the Curate the due and accustomed offerings.

Then so many as shall be partakers of the holy Communion, shall tarry still in the quire, or in some convenient place nigh the quire, the men on the one side, and the women on the other side. All other (that mind not to receive the said holy Communion) shall depart out of the quire, except the Ministers and Clerks.

Then shall the Minister take so much Bread and Wine as shall suffice for the persons appointed to receive the holy Communion, laying the bread upon the corporas, or else in the paten, or in some other comely thing, prepared for that purpose; And putting the wine into the Chalice, or else in some fair or convenient cup, prepared for that use, (if the Chalice will not serve) putting thereto a little pure and clean water: And setting both the bread and wine upon the Altar: Then the Priest shall say,

The Lord be with you.

Answer. And with thy spirit.

Priest. Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks to our Lord God.

Answer. It is meet and right so to do.

The Priest. It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks to thee, O Lord, holy Father, almighty everlasting God.

hen shall the Churchwardens, or some other by them appointed, gather the devotion of the people, and put the same into the poor men's box: and upon the

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devotions of the people, in a decent basin, to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.	*offering days appointed, every man and woman shall pay to the Curate the due and accustomed offerings. After which done, the Priest shall say,*[1] [1604]
And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient.	
After which done, the Priest shall say,	
Let us pray for the whole state of Christ's Church militant here in earth.	Let us pray for the whole state of Christ's Church militant here in earth.

ALMIGHTY and everliving God, [2]who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully [*to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity and concord: And grant, that all they that do confess thy holy name may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also to save and defend all Christian Kings, princes, and governors; and specially thy servant [4]CHARLES our King; that under him we may be godly and quietly governed: and grant unto his whole Council, and to all that [5]are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of [6]thy true religion, and virtue. Give grace, O heavenly Father, to all [7]Bishops, and Curates, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace, [8]and especially to this congregation here present; that with meek heart and due reverence, they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life.* And we most humbly beseech thee of thy

If there be no alms or oblations, then shall the words [*of accepting our alms and oblations*] be left out unsaid.

alms, and] to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire con-

If there be no Alms given [3]unto the poor, then shall the words [*of accepting our alms*] be left out unsaid.

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[1] *While the Presbyter distinctly pronounceth some or all of these sentences for the offertory, the Deacon or (if no such be present) one of the Churchwardens shall receive the devotions of the people there present in a bason provided for that purpose. And when all have offered, he shall reverently bring the said bason with the oblations therein, and deliver it to the Presbyter, who shall humbly present it before the Lord, and set it upon the holy Table. And the Presbyter shall then offer up and place the bread and wine prepared for the Sacrament upon the Lord's Table, that it may be ready for that service. And then he shall say,* [S. L.]

[2] which [1604] [S. L.] [3] to [S. L.]

[4] James [1604] [5] be [1604] [S. L.] [6] God's true religion [1604] [S. L.]

[7] Bishops, Pastors, and Curates [1604] Bishops, Presbyters, and Curates [S. L.]

[8] and specially [1604] and especially to this congregation here present *omitted* [S. L.]

* In the Scotch Liturgy, 1637, the remainder of this Prayer is as follows: [*And* we commend especially unto thy merciful goodness the congregation *which is here* assembled in thy name to celebrate the commemoration of the

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offering days appointed, every man and woman shall pay to the Curate the due and accustomed offerings; after which done, the Priest shall say,

Let us pray for the whole [10] estate of Christ's Church militant here in earth.

ALMIGHTY and everliving God, which by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; We humbly beseech thee most mercifully (to accept our almose) &c. to receive these our prayers, which we offer unto thy divine Majesty; beseeching thee to inspire continually the universal church with the Spirit of truth, unity, and concord; And grant that all they that do confess thy holy name may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors; and specially thy servant [12] Elizabeth our Queen; that under [13] her we may be godly and quietly governed: and grant unto [14] her whole Council, and to all that be

If there be [11] no alms given unto the poor, then shall the words of accepting our alms be left out unsaid.

When there is no Communion, these words thus inclosed [ ] are to be left out.

most precious death and sacrifice of thy Son and our Saviour Jesus Christ.] And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them which in this transitory life be in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy name for all those thy servants, who having finished their course in faith, do now rest from their labours. And we yield unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations; most humbly beseeching thee, that we may have grace to follow the example of their stedfastness in thy faith, and obedience to thy holy commandments, that at the day of the general resurrection, we, and all they which are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake our only Mediator and Advocate. Amen. [S. L.]

[10] state [1552] [11] none [1552]
[12] *Edward our king [1552]* [13] him [1552] [14] his [1552]

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goodness, O Lord, to comfort and succour all them, [1]who in this transitory life [2]are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*	sity: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday, or some Holy-day, immediately preceding) After the Sermon or Homily ended, he shall read this Exhortation following.

DEARLY beloved, on ——— next I purpose,[3] &c.

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[1] which [1604] [2] be [1604] [S. L.]

[3] through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; *but so) that* ye may come holy and clean to such a heavenly feast, in the mar-

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put in authority under [4]her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of God's true religion and virtue. Give grace, (O heavenly Father) to all Bishops, Pastors, and Curates, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments: and to all thy people give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness (O Lord) to comfort and succour all them which in this transitory life be in trouble, sorrow, need, sickness, or any other adversity. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

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[4] him [1552]

riage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer

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Or in case he shall see the people negligent to come to the holy Communion, instead of the former he shall use this Exhortation.

DEARLY beloved brethren, on —— I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that [2]are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden [3]by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they [4]who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise [5]hindered with worldly business. But such excuses [2]are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come; Wherefore then do [6]ye not repent and amend? When God calleth you, [7]are ye not ashamed to say you will not come? When [8]ye should return to God, will [8]ye excuse [9]yourselves, and say ye are not ready? Consider earnestly with yourselves, how little such feigned excuses [10]will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of [11]the heavenly feast. [12]I, for my part, shall be ready; and, according to mine office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as you love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe [13]to yield up his soul by death upon the cross for [14]your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: Which if ye shall neglect to do, consider with yourselves how

1604 S. L.

Then shall follow this Exhortation at certain times, when the [1] Curate shall see the people negligent to come to the holy Communion.

WE be come together at this time, (dearly beloved brethren) to feed at the Lord's Supper; unto the which, in God's behalf, and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden [3]by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they [4]who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise [5]hindered with worldly business. But such excuses [2]are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come; Wherefore then do [6]ye not repent and amend? When God calleth you, [7]are ye not ashamed to say you will not come? When [8]ye should return to God, will [8]ye excuse [9]yourselves, and say ye are not ready? Consider earnestly with yourselves, how little such feigned excuses [10]will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of [11]the heavenly feast. [12]I, for my part, shall be ready; and, according to mine office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as you love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe [13]to yield up his soul by death upon the cross for [14]your salvation; so it is your duty to receive the Communion together in the remembrance of his [15]death, as he himself commanded. Now, if you will in no wise thus do, consider with yourselves how

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of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime, Repent you of your sins, or else come not to that holy Table; lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

[1] *Presbyter or Curate* [S. L.]

[2] be [1604] [S. L.]

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Then shall follow this Exhortation at certain times, when the Curate shall see the people negligent to come to the holy Communion.

WE be come together at this time, dearly beloved brethren, to feed at the Lord's supper; unto the which, in God's behalf, I bid you all that be here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden of God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they which be called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise letted with worldly business. But such excuses be not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come; Wherefore then do [16]ye not repent

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[3] of [1604] [S. L.]
[4] which be [1604] [S. L.]
[5] letted [1604] [S. L.]
[6] you [1604]
[7] be not you ashamed to say you will not, &c. [1604] be you not ashamed to say you will not, &c. [S. L.]
[8] you [1604] [S. L.]
[9] yourself, and say that you be not [1604] [S. L.]
[10] shall [1604] [S. L.]
[11] that [S. L.]
[12] I for my part am here present, and according, &c. [1604] [S. L.]
[13] to offer up himself by death upon the cross for our salvation; even so it is our duty to celebrate and receive the holy [S. L.]
[14] your health; even so it is your duty [1604]
[15] death and sacrifice, as &c. [S. L.]
[16] you [1552]

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great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

1604 S. L.

great injury you do unto God, and how sore punishment hangeth over your heads for the same; And whereas you offend God [1]so sore in refusing this holy banquet, I admonish, exhort, and beseech you, that unto this unkindness [2]ye will not add any more: Which thing ye shall do, if ye stand by as gazers and lookers on them that do communicate, and be not partakers of the same yourselves. For what thing can this be accounted else, than a further contempt and unkindness unto God. Truly, it is a great unthankfulness to say nay, when ye be called: but the fault is much greater when men stand by, and yet will [3]neither eat nor drink this holy Communion with other. I pray you what can this be else, but even to have the mysteries of Christ in derision? It is said unto all, Take ye and eat, Take and drink ye all of this, Do this in remembrance of me. With what face then, or with what countenance shall ye hear these words? What will this be else, but a neglecting, a despising, and mocking of the Testament of Christ? Wherefore rather than ye should so do, depart you hence, and give place to them that be godly disposed. But when you depart, I beseech you ponder with yourselves from whom ye depart: Ye depart from the Lord's Table, Ye depart from your brethren, and from the banquet of most heavenly food. These things if ye earnestly consider, ye shall by God's grace return to a better mind: for the obtaining whereof we shall make our humble petitions, while we shall receive the holy Communion.

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[1] so grievously [S. L.]
[2] you [S. L.]
[3] will not receive this holy sacrament which is offered unto them. I pray you, &c. [S. L.]

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amend? When God calleth be you not ashamed to say [4] ye not come? When you should n to God, will you excuse your- and say that you be not ready? ider earnestly with yourselves, little such feigned excuses avail before God. They that ed the feast in the Gospel, se they had bought a farm, ould try their yokes of oxen, cause they were married, were so excused, but counted un- y of the heavenly feast. I, y part, am here present; and, ding [5] to mine office, I bid you e Name of God, I call you in t's behalf, I exhort you, as ove your own salvation, that ill be partakers of this holy munion. And as the Son of did vouchsafe to yield up his by death upon the cross for health, even so it is your duty eive the Communion together remembrance of his death, as mself commanded. Now, if you in no wise thus do, consider ourselves how great injury [4] ye to God, and how sore punish- hangeth over your heads for ame; And whereas ye offend so sore, in refusing this holy et, I admonish, exhort, and ch you, that unto this unkind- ye will not add any more: thing [6] you shall do, if ye by as gazers and lookers [7] of that do communicate, and be rtakers of the same yourselves. what thing can this be ac- ed else, than a further con- and unkindness unto God. it is a great unthankfulness nay, when ye be called: but ult is much greater when men by, and yet will neither eat ink this holy Communion with . I pray you what can this be

[4] you [1552]
[5] unto [1552]
[6] ye [1552]
[7] on [1552]

1662 | 1604 S. L.

And sometime shall [1] *be said this also, at the discretion of the* [2] *Curate.*

DEARLY beloved, forasmuch as our duty is to render to Almighty God our heavenly Father most hearty thanks, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance, as it is declared unto us, as well by God's word, as by the holy [3] Sacraments of his blessed body and blood; the which being so comfortable a thing to them which receive it worthily, and so dangerous to them that will presume to receive it unworthily: my duty is to exhort you to consider the dignity of the holy mystery, and the great peril of the unworthy receiving thereof, and so to search and examine your own consciences, as you should come holy and clean to a most godly and heavenly Feast; so that in no wise you come, but in the marriage garment required of God in holy Scrip-

[1] this be said [S. L.]

[2] Presbyter or Curate [S. L.]

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else, but even to have the mysteries of Christ in derision? It is said unto all, Take ye and eat, Take and drink ye all of this, Do this in remembrance of me. With what face then, or with what countenance shall ye hear these words? What will this be else, but a neglecting, a despising, and mocking of the Testament of Christ? Wherefore rather than [4]ye should so do, depart you hence, and give place to them that be godly disposed. But when you depart, I beseech you ponder with yourselves from whom [4]ye depart; Ye depart from the Lord's Table; Ye depart from your brethren, and from the banquet of most heavenly food. These things (if ye earnestly consider,) ye shall by God's grace return to a better mind: for the obtaining whereof we shall make our humble petitions, while we shall receive the holy Communion.

And sometime shall be said this also, at the discretion of the Curate.

DEARLY beloved, forasmuch as our duty is to render to Almighty God our heavenly Father most hearty thanks, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance, as it is declared unto us, as well by God's word, as by the holy Sacraments of his blessed body and blood; the which being so comfortable a thing to them which receive it worthily, and so dangerous to them that will presume to receive it unworthily: my duty is to exhort you to consider the dignity of the holy mystery, and the great peril of the unworthy receiving thereof, and so to search, and examine your own consciences, as you should come holy and clean to a most godly and heavenly Feast; so that in no wise you come, but in the marriage garment required of God in holy Scrip-

[3] Sacrament [S. L.]

[4] you [1552]

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At the time of the Celebration of the Communion, the Communicants being con-

1604 S. L.

ture; and so come and be received as worthy partakers of such a heavenly Table. The way and means thereto is; First, to examine your lives and conversation by the rule of God's commandments, and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there bewail your own sinful lives, and confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such, as be not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them, ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other, and likewise being ready to forgive other that have offended you, as you would have forgiveness of your offences at God's hand: For otherwise the receiving of the holy Communion doth nothing else but increase your damnation. And because it is requisite that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, which by the means aforesaid cannot quiet his own conscience, but requireth further comfort, or counsel, then let him come to me, or some other discreet and learned [1] Minister of God's word, and open his grief, that he may receive such ghostly counsel, advice, and comfort, as his conscience may be relieved; and that by the ministry of God's word he may receive comfort, and the benefit of absolution, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

[1] Presbyter or Minister [S. L.]

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ture; and so come and be received as worthy partakers of such a heavenly Table. The way and means thereto is; First, to examine your lives and conversation by the rule of God's commandments, and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there bewail your own sinful lives, confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such, as be not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them, ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other, and likewise being ready to forgive other that have offended you, as you would have forgiveness of your offences at God's hand: For otherwise the receiving of the holy Communion doth nothing else but increase your damnation. And because it is requisite that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, which by the means aforesaid cannot quiet his own conscience, but requireth further comfort, or counsel; then let him come to me, or some other discreet and learned Minister of God's word, and open his grief, that he may receive such ghostly counsel, advice, and comfort, as his conscience may be relieved; and that by the ministry of God's word he may receive comfort, and the benefit of absolution, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

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1662	1604 S. L.
veniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.	*Then shall the Priest say this Exhortation.*

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour Christ, must consider [1]how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart, and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ and drink his blood; then we dwell in Christ, and Christ in us; we [2]are one with Christ, and Christ with us;) So is the danger great, if we receive the same unworthily. For then we [2]are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death.

Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice, or envy, or in any other grievous crime, bewail [3]our sins, and come not to this holy Table; lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us miserable sinners, [4]who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, [5]and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

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[1] what S. Paul writeth to the Corinthians, how he exhorteth, &c. [1604] [S. L.]

[2] be [1604] [S. L.]

[3] your [S. L.]

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Then shall the Priest say this Exhortation.

DEARLY beloved in the Lord; ye that mind to come to the holy Communion of the body and blood of our Saviour Christ, must consider what Saint Paul writeth [6]unto the Corinthians, how he exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if with a truly penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we be one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we be guilty of the body and blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Therefore, if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime, bewail your sins, and come not to this holy Table; lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul. Judge therefore yourselves, (brethren) that ye be not judged of the Lord; repent you truly for your sins past: have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above

[4] which lay in darkness and shadow of [1604] [S. L.]
[5] and continual, &c. [1604] [S. L.]
[6] to [1552]

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Then shall the Priest say to them that come to receive the holy [1] Communion.

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion,

YOU that do truly and earnestly repent you of your sins, and be in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near, and take this holy Sacrament to your comfort, make your humble confession to Almighty God, before this congregation here gathered together in his holy Name, meekly kneeling upon your knees.

Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion,

[1] Communion this invitation [S. L.]

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all things ye must give most humble and hearty thanks to God, the Father, the Son, and the holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us miserable sinners, which lay in darkness and shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master and only Saviour, Jesu Christ, thus dying for us, and the innumerable benefits (which by his precious blood-shedding) he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. Amen.

Then shall the Priest say to them that come to receive the holy Communion.

YOU that do truly and earnestly repent you of your sins, and be in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near, and take this holy Sacrament to your comfort; make your humble confession to Almighty God, before this congregation here gathered together in his holy name, meekly kneeling upon your knees.

Then shall this general Confession be made, in the name of all those that are minded to receive [z] this holy Communion, either

[z] the holy Communion [1552]

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by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying,	[1] *either by one of them, or else by one of the Ministers, or by the Priest himself, all kneeling humbly upon their knees.*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We [2] acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And [3] are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter serve and please thee, In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

Then shall the Priest (or the Bishop, being present) stand up, and turning himself to the people, pronounce this Absolution.	*Then shall the Priest, or the Bishop (being present) stand up, and turning himself to the people, say thus.* [4] [1604]

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them [5] that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

Then shall the Priest say,	*Then shall the Priest also say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

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[1] *by the Presbyter himself, or the Deacon, both he and all the people kneeling humbly upon their knees.* [S. L.]

[2] knowledge [1604]

[3] be [1604] [S. L.]

[4] *Then shall the Presbyter or the Bishop (being present) stand up, and turning himself to the people, pronounce the Absolution, as followeth.* [S. L.]

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by one of them, or else by one of the Ministers, or by the Priest himself, all kneeling humbly upon their knees.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We [6]acknowledge and bewail our manifold sins and wickedness, which we, from time to time, most grievously have committed, by thought, word, and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against us: We do earnestly repent, and be heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee, in newness of life, to the honor and glory of thy Name; through Jesus Christ our Lord. Amen.

Then shall the Priest, or the Bishop (being present) stand up, and turning himself [7]to the people shall say thus.

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them, which with hearty repentance and true faith turn [8]to him; Have mercy upon you; pardon and deliver you from all your sins; confirm and [9]strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. Amen.

Then shall the Priest also say,

Hear what comfortable words our Saviour Christ saith to [10]all them that truly turn to him.

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[6] which with [1604] [S. L.]
[7] to the people, say thus [1552]
[8] knowledge [1552]
[9] strength you, &c. [1552]
[10] unto [1552]
[10] all that [1552]

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COME unto me all that travail and are heavy laden, and I will refresh you. S. Matth. xi. 28.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. S. Joh. iii. 16.

Hear also what S. Paul saith.

This is a true saying, and worthy of all men to be received, that Jesus Christ came into the world to save sinners. 1 Tim. i. 15.

Hear also what S. John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. 1 S. Joh. ii. 1.

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[1]COME unto me all that travail, and be heavy laden, and I will refresh you. So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him, should not perish, but have life everlasting.

Hear also what S. Paul saith.

[2]This is a true saying, and worthy of all men to be received, that Jesus Christ came into the world to save sinners.

Hear also what S. John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins.

After which the Priest shall proceed, saying,

Lift up your hearts.

Answer.

We lift them up unto the Lord.

Priest.

Let us give thanks unto our Lord God.

Answer.

It is meet and right so to do.

Then shall the Priest turn to the Lord's Table, and say,

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, *holy Father, Almighty, Everlasting God.

* These words [*Holy Father*] must be omitted on Trinity Sunday.

Priest.

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee; O Lord, holy Father, Almighty, everlasting God.

Here shall follow the proper Preface, according to the time, if there be any [2] specially appointed: or else immediately shall follow,

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[1] Come unto me all ye that labour, and are heavy laden, and I will give you rest. So God loved the world, that he gave his only begotten Son; that whosoever believeth in him, should not perish, but have everlasting life. [S. L.]

Matth. 11. 28. John 3. 16.

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COME unto me all that travail, and be heavy laden, and I shall refresh you. So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him, should not perish, but have life everlasting.

Hear also what S. Paul saith.

This is a true saying, and worthy of all men to be received, that Jesus Christ came into the world to save sinners.

Hear also what S. John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins.

After the which the Priest shall proceed, saying,

Lift up your hearts.

Answer.

We lift them up unto the Lord.

Priest.

Let us give thanks unto our Lord God.

Answer.

It is meet and right so to do.

Priest.

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks [4] to thee, O Lord, holy Father, Almighty, everlasting God.

Here shall follow the proper [5] prefaces, according to the time, if there be any specially appointed: or else immediately [6] shall follow;

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Here shall follow the proper preface, according to the time (if there be any specially appointed) or else immediately shall follow; Therefore with Angels, &c.

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[2] This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. 1 Tim. 1. 15. [S. L.]

[3] especially [S. L.] [4] unto [1552] [5] Preface [1552]

[6] *shall follow; Therefore with Angels, &c.* [1552]

1662	1604 S. L.
THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, Heaven and earth are full of thy glory: Glory be to thee, O Lord, most High. *Amen.*	THEREFORE with Angels and Archangels, &c.
PROPER PREFACES.	PROPER PREFACES.
Upon Christmas-day, and seven days after.	*Upon Christmas-day, and seven days after.*

BECAUSE thou didst give Jesus Christ thine only Son to be born [1]as at this time for us; who, by the operation of the Holy Ghost, was made very man of the substance of the [2]Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels and Archangels, &c.

Upon Easter-day, and seven days after.	*Upon Easter-day, and seven days after.*

BUT chiefly are we bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

Upon Ascension-day, and seven days after.	*Upon the Ascension-day, and seven days after.*

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither [3]we might also ascend, and reign with him in glory. Therefore with [4]Angels, &c.

Upon Whit-sunday, and six days after.	*Upon Whit-sunday, and six days after.*

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down [5]as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all

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[1] as this day for us [1604] as on this day for us [S. L.]
[2] blessed Virgin Mary his Mother [S. L.]
[3] might we [1604] [S. L.]

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THEREFORE with Angels, &c. [1559]	
PROPER PREFACES.	PROPER PREFACES.
Upon Christmas-day, and seven days after.	*Upon Christmas-day.*
BECAUSE thou didst give Jesus Christ thine only Son to be born as this day for us; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. [6]Therefore with Angels, &c.	&c.
Upon Easter-day, and seven days after.	*Upon Easter-day.*
BUT chiefly are we bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord; for he is the very paschal lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. [6]Therefore with Angels, &c.	restored to us everlasting life. Therefore, &c.
Upon the Ascension-day, and seven days after.	*Upon the Ascension-day.*
THROUGH thy most dear beloved Son Jesus Christ our Lord; who after his most glorious resurrection manifestly appeared to [7]all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither might we also ascend, and reign with him in glory. [8]Therefore with Angels, &c.	him in glory. Therefore, &c.
Upon Whit-sunday, and six days after.	*Upon Whit-sunday.*
THROUGH [9]Jesu Christ our Lord, according to whose most true promise, the Holy Ghost came down this day from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the Gospel unto all nations,	

[4] Angels and Archangels, &c. [1604] [S. L.]
[5] this day [1604] [S. L.]
[6] Therefore, &c. [1552]
[7] all his disciples [1549]
[8] Therefore with, &c. [1552]
[9] Jesus [1552] [1549]

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nations; whereby we [1]have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

Upon the Feast of Trinity only.

WHO art one God, one Lord; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

Upon the Feast of Trinity only.

IT is very meet, right, and our bounden duty, that we should at all times and in all places give thanks to thee, O Lord, Almighty and everlasting God, which art one God, one Lord, not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference, or inequality. [2]Therefore, &c.

After each of which Prefaces shall immediately be sung or said,

After which Prefaces shall follow immediately.[3] [1604]

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, Heaven and earth are full of thy glory; Glory be to thee, O Lord, most High. [4]*Amen.*

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[1] are brought [1604] [S. L.] [2] Therefore with Angels, &c. [S. L.]
[3] *After which Prefaces shall follow immediately this doxology.* [S. L.]

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whereby we are brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. [5] Therefore with Angels, &c.

&c.

Upon the Feast of Trinity only.

Upon the Feast of Trinity only.

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks to thee, O Lord, Almighty [6] and everlasting God, which art one God, one Lord; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference, or inequality: [5] Therefore, &c.

Ghost, without any difference, or inequality: whom the Angels, &c.

After which Preface shall follow immediately.

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory; Glory be to thee, O Lord, most high.

After which Preface shall follow immediately.

THEREFORE with Angels, and Archangels, and with all the holy company of heaven, we laud and magnify thy glorious name; evermore praising thee and saying, ¶ Holy, holy, holy, Lord God of hosts; heaven and earth are full of thy glory. Hosannah in the highest, Blessed is he that cometh in the name of the Lord. Glory to thee, O Lord, in the highest.

This the Clerks shall also sing.

When the Clerks have done singing, then shall the Priest or Deacon turn him to the people, and say,

Let us pray for the whole state of Christ's Church.

Then the Priest, turning him to the Altar, shall say or sing, plainly and distinctly, this Prayer following:

ALMIGHTY and everliving God, which by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; We humbly beseech thee most mercifully to receive these

[4] Amen *omitted* [1604] [S. L.]
[5] Therefore with, &c. [1552]
[6] almighty, everlasting [1549]

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our prayers, which we offer unto thy divine Majesty; beseeching thee to inspire continually the universal church with the spirit of truth, unity, and concord: And grant that all they that do confess thy holy name, may agree in the truth of thy holy word, and live in unity and godly love. Specially we beseech thee to save and defend thy servant, Edward our King; that under him we may be Godly and quietly governed. And grant unto his whole council, and to all that be put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of God's true religion and virtue. Give grace (O heavenly Father) to all Bishops, Pastors, and Curates, that they may both by their life and doctrine, set forth thy true and lively word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace, that with meek heart and due reverence, they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness (O Lord) to comfort and succour all them, which in this transitory life be in trouble, sorrow, need, sickness, or any other adversity. And especially we commend unto thy merciful goodness this congregation, which is here assembled in thy name, to celebrate the commemoration of the most glorious death of thy Son: And here we do give unto thee most high praise, and hearty thanks, for the wonderful grace and virtue, declared in all thy saints, from the beginning of the world: And chiefly in the glorious and most blessed virgin Mary, mother of thy Son Jesu Christ our Lord and God, and in the holy Patriarchs, Prophets, Apostles, and Martyrs, whose examples (O Lord) and stedfastness in thy faith, and keeping thy holy commandments, grant us to follow. We commend unto thy mercy (O Lord) all other thy servants, which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace: Grant unto them, we beseech thee, thy mercy and everlasting peace, and that at the day of the general resurrection, we and all they which be of the mystical body of thy Son, may altogether be set on his right hand, and hear that his most joyful voice: Come unto me, O ye that be blessed of my Father, and possess the kingdom, which is prepared for you, from the beginning of the world: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate.

O God, heavenly father, which of thy tender mercy didst give thine only Son Jesu Christ, to suffer death upon the cross for our redemption; who made there (by his one oblation once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to celebrate a perpetual memory of that his precious death, until his coming again: Hear us (O merciful Father) we beseech thee; and with thy holy Spirit and word vouchsafe to bl✝ess and sanc✝tify these thy gifts, and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved Son Jesus Christ. Who, in the same night that he was betrayed: took bread, and when he had blessed, and given thanks: he brake it, and gave it to his disciples, saying: Take, eat, this is my body which is given for you: do this in remembrance of me.

Here the Priest must take the bread into his hands.

Likewise after supper he took the cup, and when he had given thanks, he gave it to them, saying: drink ye all of this, for this is my blood of the new Testament, which is shed for you

Here the Priest shall take the cup into his hands.

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and for many, for remission of sins: do this, as oft as you shall drink it, in remembrance of me.

These words before rehearsed are to be said, turning still to the Altar, without any elevation, or shewing the Sacrament to the people.

WHEREFORE, O Lord and heavenly father, according to the Institution of thy dearly beloved Son, our Saviour Jesu Christ, we thy humble servants do celebrate and make here before thy divine Majesty, with these thy holy gifts, the memorial which thy Son hath willed us to make: having in remembrance his blessed passion, mighty resurrection, and glorious ascension; rendering unto thee most hearty thanks, for the innumerable benefits procured unto us by the same; entirely desiring thy fatherly goodness, mercifully to accept this our Sacrifice of praise and thanksgiving: most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee (O Lord) ourself, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that whosoever shall be partakers of this holy Communion, may worthily receive the most precious body and blood of thy Son Jesus Christ; and be fulfilled with thy grace and heavenly benediction, and made one body with thy Son Jesu Christ, that he may dwell in them, and they in him. And although we be unworthy (through our manifold sins) to offer unto thee any Sacrifice: Yet we beseech thee to accept this our bounden duty and service, and command these our prayers and supplications, by the Ministry of thy holy Angels, to be brought up into thy holy Tabernacle, before the sight of thy divine majesty; not weighing our merits, but pardoning our offences, through Christ our Lord; by whom, and with whom, in the unity of the holy Ghost, all honor and glory, be unto thee, O Father Almighty, world without end. Amen.

Let us pray.

AS our Saviour Christ hath commanded and taught us, we are bold to say. Our Father, which art in heaven, hallowed be thy name. Thy Kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

The Answer. But deliver us from evil. Amen.

Then shall the Priest say,

The peace of the Lord be alway with you.

The Clerks. And with thy spirit.

The Priest. Christ our Paschal lamb is offered up for us, once for all, when he bare our sins on his body upon the cross; for he is the very lamb of God, that taketh away the sins of the world: wherefore let us keep a joyful and holy feast with the Lord.

Here the Priest shall turn him toward those that come to the holy Communion, and shall say,

YOU that do truly and earnestly repent you of your sins to almighty God, and be in love and charity with your neighbours, and intend

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Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion, this prayer following.	*Then shall the Priest, kneeling down at God's board say, in the name of all them that shall receive the Communion, this prayer following.* [1604]

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We [1]are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink [2]his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most

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[1] be not [1604] [2] the blood [1604]
[3] As in [1552] except that Amen is *omitted.*

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to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; draw near, and take this holy Sacrament to your comfort, make your humble confession to almighty God, and to his holy church here gathered together in his name, meekly kneeling upon your knees.

Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, either by one of them, or else by one of the Ministers, or by the Priest himself, all kneeling humbly upon their knees.

[3] ALMIGHTY God, &c.

Then shall the Priest stand up, and turning himself to the people, say thus:

[4] ALMIGHTY God, our heavenly Father, &c.

Then shall the Priest also say,

HEAR what comfortable words our Saviour Christ saith to all that truly turn to him.

Come unto me, &c. (as in 1552)

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, that Jesus Christ came into this world to save sinners.

Hear also what Saint John saith.

If any man, &c. (as in 1552)

Then shall the Priest, kneeling down at God's board, say in the name of all them that shall receive the Communion, this prayer following.

Then shall the Priest, turning him to God's board, kneel down, and say in the name of all them that shall receive the Communion, this prayer following:

WE do not presume to come to this thy table (O merciful Lord) trusting in our own righteousness, but in thy manifold and great mercies. We be not worthy so much as to gather up the crumbs under thy Table; but thou art the same Lord, whose property is always to have mercy: grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful | thy dear Son Jesus Christ, and to drink his blood, in these holy Mys-

[4] As in [1552] except "strengthen" in the place of "strength."

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precious blood, and that we may evermore dwell in him, and he in us. *Amen.*[1]

When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth,

Then the Priest standing up, shall say as followeth,

ALMIGHTY God, our heavenly Father, [2]who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we

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[1] In the Scot. Lit. immediately after the Doxology, "Therefore with Angels, &c.," and between that, and the delivery of the elements, come *these* Prayers in the *following* order.

Then the Presbyter standing up, shall say the Prayer of consecration, as followeth, but then during the time of consecration, he shall stand at such a part of the holy Table, where he may with the more ease and decency use both his hands.

ALMIGHTY God our heavenly Father, which of thy tender mercy didst give thy only Son Jesus Christ to suffer death upon the Cross for our redemption, who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, and did institute, and in his holy gospel command us to continue a perpetual memory of that his precious death and sacrifice, until his coming again; Hear us, O merciful Father, we most humbly beseech thee, and of thy almighty goodness vouchsafe so to bless and sanctify with thy word and holy Spirit these thy gifts and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved Son; so that we receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of the same his most precious body and blood: who in the night that he was betrayed, *took bread*, and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my body, which is given for you; do this in remembrance of me. Likewise, after supper he *took the cup*, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this is my blood of the new testament, which is shed for you, and for many, for the remission of sins: do this as oft as ye shall drink it in remembrance of me.

At these words (took bread) the Presbyter that officiates is to take the Paten in his hand.

At these words (took the cup) he is to take the chalice in his hand, and lay his hand upon so much, be it in chalice or flagons, as he intends to consecrate.

Immediately after shall be said this memorial or prayer of oblation, as followeth.

WHEREFORE, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we thy humble servants do celebrate and make here before thy divine Majesty, with these thy holy gifts, the memorial which thy Son hath willed us to make, having in remembrance his blessed passion, mighty resurrection, and glorious ascension, rendering unto thee most hearty thanks for the innumerable benefits procured unto

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bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us.[3]	teries, that we may continually dwell in him, and he in us, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood. Amen.

Then the Priest standing up, shall say as followeth,

ALMIGHTY God, our heavenly Father, which of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, per-

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us by the same. And we entirely desire thy Fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we (and all thy whole Church) may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee, humbly beseeching thee, that whosoever shall be partakers of this holy Communion, may worthily receive the most precious body and blood of thy Son Jesus Christ, and be fulfilled with thy grace and heavenly benediction, and made one body with him, that he may dwell in them, and they in him. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice: yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

Then shall the Presbyter say: As our Saviour Christ hath commanded and taught us, we are bold to say,

OUR Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

Then shall the Presbyter kneeling down at God's board, say in the name of all them that shall communicate, this Collect of humble access to the holy Communion, as followeth.

WE do not presume to come to this thy table (O merciful Lord) trusting in our own righteousness, but in thy manifold and great mercies. We be not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

[2] which of thy tender mercy didst give thy only Son, &c. [1604]
[3] Amen [1552]

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[1]most humbly beseech thee; and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: Who, in the same night that he was betrayed, [a]took bread; and, when he had given thanks, [b]he brake it, and gave it to his disciples, saying, Take, eat, [c]this is my Body which is given for you: Do this in remembrance of me. Likewise, after supper [d]he took the cup; and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for this [e]is my Blood of the New Testament, which is shed for you and for many, for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*[2]

[a] Here the Priest is to take the Paten into his hands:
[b] And here to break the bread:
[c] And here to lay his hand upon all the bread.
[d] Here he is to take the Cup into his hand.
[e] And here to lay his hand upon every vessel (be it Chalice or Flagon) in which is any wine to be consecrated.[3]

Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons in like manner, (if any be present) and after that to the people also in order, into their hands, all meekly kneeling.

And when he delivereth the bread to any one, he shall say,

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

Then shall the Minister first receive the Communion in both kinds himself, and next deliver it to other Ministers, (if any be there present) that they may help the chief Minister, and after to the people in their hands, kneeling.

And when he delivereth the Bread, he shall say,

THE body of our Lord Jesus Christ which was given for thee, preserve thy body and soul into everlasting life: and take and eat this in remembrance that Christ died for thee, and feed on him in thine heart by faith, with thanksgiving.[6] [1604]

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[1] we beseech thee [1604]
[2] Amen *omitted* [1604]
[3] These marginal references and Rubrics are not given in [1604]
[4] did [1552]
[5] if any be there present (that they may help the chief Minister) and &c. [1552]

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fect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and [4]didst institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O merciful father, we beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesu Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood; who in the same night that he was betrayed, took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying: Take, eat, this is my body, which is given for you: Do this in remembrance of me. Likewise after supper he took the cup, and when he had given thanks, he gave it to them, saying: Drink ye all of this, for this is my blood of the new Testament, which is shed for you and for many, for remission of sins: do this, as oft as ye shall drink it, in remembrance of me.

Then shall the Minister first receive the Communion in both kinds himself, and next deliver it to other Ministers [5](if any be there present, that they may help the chief Minister) and after to the people in their hands kneeling.

And when he delivereth the bread, he shall say,

THE body of our Lord Jesu Christ which was given for thee, preserve thy body and soul into everlasting life, and take, and eat this, in remembrance that Christ died for thee, feed on him in thine heart by faith with thanksgiving. [1559]

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Then shall the Priest first receive the Communion in both kinds himself, and next deliver it to other Ministers, if any be there present (that they may be ready to help the chief Minister) and after to the people.

And when he delivereth the Sacrament of the body of Christ, he shall say to every one these words:

THE body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life.

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[6] *Then shall the Bishop, if he be present, or else the Presbyter that celebrateth, first receive the Communion in both kinds himself, and next deliver it to other Bishops, Presbyters, and Deacons, (if any be there present) that they may help him that celebrateth; and after to the people in due order, all humbly kneeling.*

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And the Minister that delivereth the cup to any one shall say,	[1] *And the Minister that delivereth the cup, shall say,*
THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.	THE blood of our Lord Jesus Christ which was shed for thee, preserve thy body and soul into everlasting life: and drink this in remembrance that Christ's blood was shed for thee, and be thankful. [1604]
If the consecrated bread or wine be all spent before all have communicated; the Priest is to consecrate more according to the form before prescribed; Beginning at [Our Saviour Christ in the same night, &c.] *for the blessing of the bread; and at* [Likewise after Supper, &c.] *for the blessing of the cup.* *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*	

And when he receiveth himself, or delivereth the bread to others, he shall say this benediction.

THE body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.

Here the party receiving shall say, Amen. [S. L.]

[1] *And the Presbyter or Minister that receiveth the cup himself, or delivereth it to others, shall say this benediction.*

THE blood of our Lord Jesus Christ which was shed for thee, preserve thy body and soul unto everlasting life.

Here the party receiving shall say, Amen.

When all have communicated, he that celebrates shall go to the Lord's Table, and

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TAKE and eat this, in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving. [1552]

And the Minister that delivereth the cup, shall say,

THE blood of our Lord Jesu Christ which was shed for thee, preserve thy body and soul into everlasting life. And drink this in remembrance that Christ's blood was shed for thee, and be thankful. [1559]

DRINK this in remembrance that Christ's blood was shed for thee, and be thankful. [1552]

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And the Minister delivering the Sacrament of the blood, and giving every one to drink once and no more, shall say,

THE blood of our Lord Jesus Christ which was shed for thee, preserve thy body and soul unto everlasting life.

If there be a Deacon, or other Priest, then shall he follow with the Chalice; and as the Priest ministereth the Sacrament of the body, so shall he (for more expedition) minister the Sacrament of the blood, in form before written.

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cover with a fair linen cloth, or corporall, that which remaineth of the consecrated elements, and then say this Collect of thanksgiving, as followeth.

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, which have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ, and dost assure us thereby of thy favour and goodness towards us, and that we be very members incorporate in thy mystical body, which is the blessed company of all faithful people, and be also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son: we now most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord; to whom with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

Then shall be said or sung, &c. as at p. 224. [S. L.]

1549

In the Communion time the Clerks shall sing,

ij. O Lamb of God, that takest away the sins of the world: have mercy upon us.

O Lamb of God, that takest away the sins of the world: grant us thy peace.

Beginning so soon as the Priest doth receive the holy Communion: and when the Communion is ended, then shall the Clerks sing the post-Communion.

¶ Sentences of holy Scripture, to be said or sung every day one, after the holy Communion, called the post-Communion.

Matt. xvj. IF any man will follow me, let him forsake himself, and take up his cross, and follow me.

Mar. xiij. Whosoever shall endure unto the end, he shall be saved.

Luc. i. Praised be the Lord God of Israel; for he hath visited and redeemed his people: therefore let us serve him all the days of our life, in holiness and righteousness accepted before him.

Luc. xij. Happy are those servants, whom the Lord (when he cometh) shall find waking.

Luc. xij. Be ye ready; for the Son of man will come at an hour when ye think not.

Luc. xij. The servant that knoweth his master's will, and hath not prepared himself, neither hath done according to his will, shall be beaten with many stripes.

John iv. The hour cometh, and now it is, when true worshippers shall worship the Father in spirit and truth.

John v. Behold, thou art made whole; sin no more, lest any worse thing happen unto thee.

John viij. If ye shall continue in my word, then are ye my very disciples; and ye shall know the truth, and the truth shall make you free.

John xij. While ye have light, believe on the light, that ye may be the children of light.

John xiv. He that hath my commandments, and keepeth them, the same is he that loveth me.

John xiv. If any man love me, he will keep my word; and my Father will love him, and we will come unto him, and dwell with him.

John xv. If ye shall bide in me, and my word shall abide in you, ye shall ask what ye will, and it shall be done to you.

Joh. xv. Herein is my Father glorified, that ye bear much fruit, and become my disciples.

Joh. xv. This is my commandment, that you love together, as I have loved you.

Ro. viij. If God be on our side, who can be against us? which did not spare his own Son, but gave him for us all.

Ro. viij. Who shall lay any thing to the charge of God's chosen? it is God that justifieth; who is he that can condemn?

Ro. xiij. The night is past, and the day is at hand; let us therefore cast away the deeds of darkness, and put on the armour of light.

1 Cor. i. Christ Jesus is made of God unto us, wisdom, and righteousness, and sanctifying, and redemption: that (according as it is written) He which rejoiceth should rejoice in the Lord.

1549

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy. 1 Cor. iij.

Ye are dearly bought; therefore glorify God in your bodies, and in your spirits, for they belong to God. 1 Cor. vj.

Be you followers of God, as dear children; and walk in love, even as Christ loved us, and gave himself for us an offering, and a Sacrifice of a sweet savour to God. Eph. v.

Then the Priest shall give thanks to God, in the name of all them that have communicated, turning him first to the people, and saying,

The Lord be with you.
The Answer. And with thy spirit.
The Priest. Let us pray.

ALMIGHTY and everliving God, we most heartily thank thee for that thou hast vouchsafed to feed us in these holy Mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ; and hast assured us (duly receiving the same) of thy favour and goodness toward us; and that we be very members incorporate in thy Mystical body, which is the blessed company of all faithful people; and heirs through hope, of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. We therefore most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the holy Ghost, be all honour and glory, world without end.

1662

Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

1604 S. L.

Then shall the Priest say the Lord's prayer, the people repeating after him every petition. After shall be said as followeth. [1604]

After shall be said, as followeth.

[1]O LORD and heavenly Father, we thy humble servants entirely desire thy Fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, [2]who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

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[1] This Collect is *omitted* in [S. L.]

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Then shall the Priest say the Lord's prayer, the people repeating after him every petition. After, shall be said as followeth.

O LORD and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we (and all thy whole Church) may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee: humbly beseeching thee, that all we, which be partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

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[2] which be [1604]

1662 | 1604 S. L.

Or this.

[1] ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, [2] who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness [3] towards us; and that we [4] are very members incorporate in [5] the mystical body of thy Son, which is the blessed company of all faithful people; and [4] are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy [6] dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord; to whom, with thee and the holy Ghost, be all honour and glory, world without end. *Amen.*

Then shall be said, or sung.

Then shall be said or sung. [1604]
Then shall be said or sung Gloria in excelsis *in English, as followeth.* [S. L.]

GLORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the holy Ghost, art most high in the glory of God the Father. *Amen.*

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[1] This Collect, as it follows in [S. L.], appears at p. 220.
[2] which [1604]
[3] toward us [1604]

1559 1552 | 1549

Or this.

ALMIGHTY and [7]everlasting God, we most heartily thank thee, for that thou dost vouchsafe to feed us, which have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we be very members incorporate in thy mystical body, which is the blessed company of all faithful people; and be also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. We now most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

Then shall be said or sung.

GLORY be to God on high. And in earth peace, good-will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord, the only begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou

[4] be [1604]
[5] in thy mystical body, which is, &c. [1604]
[6] Son. We now most humbly, &c. [1604]
[7] everliving [1552]

1662 | 1604 S. L.

Then the Priest (or Bishop if he be present) shall let them depart with this blessing.

Then the [1] Priest, or the Bishop, if he be present, shall let them depart with this blessing.

THE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the holy Ghost, be amongst you, and remain with you always. *Amen.*

After the divine service ended, that which was offered shall be divided in the presence of the Presbyter, and the Churchwardens, whereof one half shall be to the use of the Presbyter to provide him books of holy divinity: the other half shall be faithfully kept and employed on some pious or charitable use, for the decent furnishing of that Church, or the public relief of their poor, at the discretion of the Presbyter and Churchwardens. [S. L.]

Collects to be said after the Offertory, when there is no Communion, every such day [2] one, or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning [3] or Evening Prayer, Communion, or Litany, by the discretion of the [4] Minister.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants [5] towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through [6] Jesus Christ our Lord. *Amen.*

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[1] Presbyter, or Bishop, &c. [S. L.]
[2] one [1604]
[3] and [1604] [S. L.]
[4] Presbyter or Minister [S. L.]

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that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy: Thou only art the Lord; thou only, O Christ, with the holy Ghost, art most high in the glory of God the Father. Amen.

Then the Priest, or the Bishop, if he be present, shall let them depart with this blessing.

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Then the Priest, turning him to the people, shall let them depart with this blessing.

THE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son [7] Jesu Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

Son, and the Holy Ghost, be amongst you, and remain with you alway.

Then the people shall answer, Amen.

Where there are no Clerks, there the Priest shall say all things appointed here for them to sing.

When the holy Communion is celebrated on the work-day, or in private houses, then may be omitted the Gloria in Excelsis, the Creed, the Homily, and the Exhortation, beginning

DEARLY beloved, &c.

Collects to be said after the Offertory, when there is no Communion, every such day one. And the same may be said also as often as occasion shall serve, after the Collects, either of Morning and Evening Prayer, Communion, or Litany, by the discretion of the Minister.

Collects to be said after the Offertory, when there is no Communion, every such day one.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants toward the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Christ our Lord. Amen.

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[5] toward [1604]

[6] through Christ our Lord [1604] [S. L.]

[7] Jesus Christ [1549]

1662 | 1604 S. L.

O ALMIGHTY Lord and [1]everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

GRANT, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may through thy grace be so [2]grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that, in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, [3]who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, [3]who hast promised to hear the petitions of them that ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant, that those things, which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. *Amen.*

Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer [For the whole state of Christ's Church militant here in earth.] *together with one or more of these Collects last before rehearsed, concluding with the Blessing.*

Upon the Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the Homily, concluding with the general prayer [For the whole estate of Christ's Church militant here in earth] *and one or more of these Collects before rehearsed, as occasion shall serve.*

And there shall be no [4]celebration of the Lord's Supper, except there be [5]a convenient number to communicate with the Priest, according to his discretion.

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[1] everliving [1604]
[2] grafted [1604]
[3] which [1604] [S. L.]
[4] public celebration [S. L.]
[5] a good number [1604] a sufficient number [S. L.]
[6] grafted [1552] [1549]

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O ALMIGHTY Lord, and everliving God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. Amen.

GRANT, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so [6] graffed inwardly in our hearts, that they may bring forth in us the fruit of good living: to the honour and praise of thy name; through Jesus Christ our Lord. Amen.

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain [7] everlasting life; through Jesus Christ our Lord. Amen.

ALMIGHTY God, the fountain of all wisdom, which knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son [8] Jesus Christ our Lord. Amen.

ALMIGHTY God, which hast promised to hear the petitions of them that ask in thy Son's name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant that those things [9] which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; [10] through Jesus Christ our Lord. Amen.

For Rain.

O GOD, heavenly Father, which, &c.[11]

For fair weather.

O LORD God, which for the sin, &c.[12]

Upon the holy-days, (if there be no Communion,) shall be said all that is appointed at the Communion, until the end of the Homily, concluding with the general prayer for the whole [13] estate of Christ's Church militant here in earth; and one or more of these Collects before rehearsed, as occasion shall serve.

And there shall be no celebration of the Lord's Supper, except there be a good

Upon Wednesdays and Fridays the English Litany shall be said or sung in all places, after such form as is appointed by the king's majesty's injunctions; or as is or shall be otherwise appointed by his highness. And though there be none to communicate with the Priest, yet these days (after the Litany ended) the Priest shall put upon him a plain Albe or surplice, with a cope, and say all things at the Altar, (appointed to be

[7] everlasting life; through, &c. [1549]
[8] Jesu [1549]
[9] which we faithfully asked [1552]
[10] through Jesus Christ our Lord. [1549]
[11] *supra* p. 53.
[12] *supra* p. 55.
[13] state [1552]

1662 | 1604 S. L.

And if there be not above twenty persons in the Parish, of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.

And in [1] Cathedral and Collegiate Churches, and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with [2] the Priest every Sunday at the least, except they have a reasonable cause to the contrary.

And to take away all occasion of dissension and superstition, which any person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten.

And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use; but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same.

The Bread and Wine for the Communion shall be provided by the Curate and the Churchwardens, at the Charges of the Parish.

And to take away the superstition, which any person hath or might have in the bread and wine, it shall suffice that the bread be such as is usually to be eaten at the table with other meats, but the best and purest wheat bread that conveniently may be gotten. [3] [1604]

And if any of the bread and wine remain, the Curate shall have it to his own use. [1604]

And if any of the Bread and Wine remain, which is consecrated, it shall be reverently eaten and drunk by such of the Communicants only as the Presbyter which celebrates shall take unto him, but it shall not be carried out of the Church. And to the end there may be little left, he that officiates is required to consecrate with the least, and then if there be want, the words of consecration may be repeated again, over more, either bread or wine: the Presbyter beginning at these words in the prayer of consecration (our Saviour in the night that he was betrayed, took, &c.) [S. L.]

The bread and wine for the Communion shall be provided by the Curate and the Churchwardens, at the charges of the Parish.

And the Parish shall be discharged of such sums of money or other duties, which hitherto they have paid for the same by order of their houses every Sunday. [1604]

And note, that every Parishioner shall communicate at the least three times in the year, of which [4] Easter to be one, and shall also receive the Sacraments, [5] and other Rites, according to the order in this Book appointed.

[6] *And yearly at Easter every Parishioner shall reckon with [7] the Parson, Vicar, or Curate; or his or their Deputy, or Deputies, and pay to them or him all Ecclesiastical duties, accustomably due, then and at that time to be paid.*

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[1] Cathedral and Collegiate Churches, where be many Priests and Deacons, &c. [1604] [S. L.]

[2] the Minister [1604] the Presbyter that celebrates [S. L.]

[3] *And to take away the superstition, which any person hath or might have in the Bread and Wine, (though it be lawful to have wafer bread) it shall suffice that*

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number to communicate with the Priest, according to his discretion.

And if there be not above xx. persons in the Parish of discretion to receive the Communion; yet there shall be no Communion, except four, or three at the least, communicate with the Priest. And in Cathedral and Collegiate Churches, where be many Priests and Deacons, they shall all receive the Communion with the Minister every Sunday at the least, except they have a reasonable cause to the contrary.

And to take away the superstition which any person hath, or might have, in the bread and wine, it shall suffice that the bread be such as is usual to be eaten at the table with other meats, but the best and purest wheat bread that conveniently may be gotten.

And if any of the bread or wine remain, the Curate shall have it to his own use.

The bread and wine for the Communion shall be provided by the Curate and the Churchwardens, at the charges of the Parish; and the Parish shall be discharged of such sums of money, or other duties, which hitherto they have paid for the same, by order of their houses every Sunday.

And note, that every Parishioner shall communicate at the least three times in the Year; of which Easter to be one; and shall also receive the Sacraments, and other rites, according to the order [8] of this book appointed.

And yearly, at Easter, every Parishioner shall reckon with his Parson, Vicar, or Curate, or his or their deputy or deputies, and pay to them or him all ecclesiastical duties, accustomably due, then and at that time to be paid.

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said at the celebration of the Lord's supper) until after the Offertory: and then shall add one or two of the Collects aforewritten, as occasion shall serve by his discretion. And then turning him to the people, shall let them depart with the accustomed blessing.

And the same order shall be used all other days, whensoever the people be customably assembled to pray in the Church, and none disposed to communicate with the Priest.

Likewise in Chapels annexed, and all other places, there shall be no celebration of the Lord's Supper, except there be some to communicate with the Priest.

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the Bread be such as is usual: yet the best and purest wheat bread that conveniently may be gotten. [S. L.]

[4] Pasch or Easter [S. L.]

[5] and observe other Rites [S. L.]

[6] omitted in [S. L.]

[7] his Parson [1604]

[8] in [1552]

1662

After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Churchwardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

"WHEREAS it is ordained in this office for the "Administration of the Lord's Supper, that "the Communicants should receive the same kneel-"ing; (which order is well meant, for a signification "of our humble and grateful acknowledgment of the "benefits of Christs therein given to all worthy Re-"ceivers, and for the avoiding of such profanation "and disorder in the holy communion, as might "otherwise ensue) yet, lest the same kneeling should "by any persons, either out of ignorance and infir-"mity, or out of malice and obstinacy, be miscon-"strued, and depraved: It is here declared, That "thereby no Adoration is intended, or ought to be "done, either unto the Sacramental bread and "wine there bodily received, or unto any Corporal "Presence of Christ's natural Flesh and Blood. For "the Sacramental bread and wine remain still "in their very Natural Substances, and therefore "may not be adored; (for that were Idolatry, to be "abhorred of all faithful Christians,) and the Natu-"ral body and blood of our Saviour Christ are in "Heaven, and not here; it being against the truth "of Christ's Natural Body to be at one time in "more places than one."

1604 S. L.

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Although no order can be so perfectly devised, but it may be of some, either for their ignorance and infirmity, or else of malice and obstinacy, misconstrued, depraved, and interpreted in a wrong part; And yet because brotherly charity willeth, that so much as conveniently may be, offences should be taken away; therefore we willing to do the same. Whereas it is ordained in the book of common prayer, in the Administration of the Lord's Supper, that the Communicants kneeling should receive the holy Communion; which thing being well meant, for a signification of the humble and grateful acknowledging of the benefits of Christ, given unto the worthy receiver, and to avoid the profanation and disorder, which about the holy communion might else ensue. Lest yet the same kneeling might be thought or taken otherwise, we do declare that it is not meant thereby, that any adoration is done, or ought to be done, either unto the Sacramental bread or wine there bodily received, or unto any real and essential presence there being of Christ's natural flesh and blood. For as concerning the Sacramental bread and wine, they remain still in their very natural substances, and therefore may not be adored, for that were Idolatry to be abhorred of all faithful Christians. And as concerning the natural body and blood of our Saviour Christ, they are in heaven and not here. For it is against the truth of Christ's true natural body, to be in more places than in one at one time. [1552]

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And in such Chapels annexed, where the people hath not been accustomed to pay any holy bread, there they must either make some charitable provision for the bearing of the charges of the Communion, or else (for receiving of the same) resort to their parish Church.

For avoiding of all matters and occasion of dissension, it is meet that the bread prepared for the Communion be made through all this realm after one sort and fashion; that is to say, unleavened and round, as it was afore, but without all manner of print, and something more larger and thicker than it was, so that it may be aptly divided in divers pieces; and every one shall be divided in two pieces at the least, or more, by the discretion of the Minister, and so distributed. And men must not think less to be received in part, than in the whole, but in each of them the whole body of our Saviour Jesu Christ.

And forasmuch as the Pastors and Curates within this realm shall continually find

1549

at their costs and charges in their cures, sufficient bread and wine for the holy Communion, (as oft as their Parishioners shall be disposed for their spiritual comfort to receive the same,) it is therefore ordered, that in recompense of such costs and charges the Parishioners of every Parish shall offer every Sunday, at the time of the Offertory, the just value and price of the holy loaf, (with all such money and other things as were wont to be offered with the same) to the use of their Pastors and Curates, and that in such order and course, as they were wont to find and pay the said holy loaf.

Also, that the receiving of the Sacrament of the blessed body and blood of Christ may be most agreeable to the institution thereof, and to the usage of the primitive Church; In all Cathedral and Collegiate Churches, there shall always some Communicate with the Priest that Ministereth. And that the same may be also observed every where abroad in the country, some one at the least of that house in every parish, to whom by course, after the ordinance herein made, it appertaineth to offer for the charges of the Communion, or some other whom they shall provide to offer for them, shall receive the holy Communion with the Priest: the which may be the better done, for that they know before when their course cometh, and may therefore dispose themselves to the worthy receiving of the Sacrament. And with him or them who doth so offer the charges of the Communion, all other who be then Godly disposed thereunto, shall likewise receive the Communion. And by this means the Minister, having always some to communicate with him, may accordingly solemnize so high and holy mysteries

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1662

THE MINISTRATION OF

Public Baptism of Infants,

to be used in the Church.

1604 S. L.

THE MINISTRATION OF

Baptism,

to be used in the Church.

It appeareth by ancient writers, that the Sacrament of Baptism in the old time was not commonly ministered but at two times in the year; At Easter and Whitsuntide. At which times it was openly ministered in the presence of all the Congregation: Which custom now being grown out of use (although it cannot for many considerations be well restored again) it is thought good to follow the same as near as conveniently may be. Wherefore the people are to be admonished, that it

The people are to be admonished, that it is most convenient that Baptism should not be [1] administered but upon Sundays and other holy-days, when the most number of people [2] come together; as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also because in the Baptism of Infants, every man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered

in the vulgar tongue. Nevertheless, (if necessity so require) children may be baptized upon any other day.

And note, that there shall be for every male child to be baptized two Godfathers and one Godmother; and for every female one Godfather, and two Godmothers.

in the English tongue. Nevertheless, (if necessity so require) children may at all times be baptized at home.

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[1] ministered [1604] [S. L.]
[2] may come [1604] [S. L.]
[3] times [1552] [1549]

1549

with all the suffrages and due order appointed for the same. And the Priest on the week day shall forbear to celebrate the Communion, except he have some that will communicate with him.

Furthermore, every man and woman to be bound to hear and be at the divine service, in the Parish Church where they be resident, and there with devout prayer, or Godly silence and meditation, to occupy themselves; There to pay their duties, to communicate once in the Year at the least, and there to receive and take all other Sacraments and rites in this book appointed. And whosoever willingly, upon no just cause, doth absent themselves, or doth ungodly in the Parish Church occupy themselves; upon proof thereof, by the Ecclesiastical laws of the Realm, to be excommunicate, or suffer other punishment, as shall to the Ecclesiastical judge (according to his discretion) seem convenient.

And although it be read in ancient writers, that the people many years past received at the priest's hands the Sacrament of the body of Christ in their own hands, and no commandment of Christ to the contrary; Yet forasmuch as they many times conveyed the same secretly away, kept it with them, and diversely abused it to superstition and wickedness; lest any such thing hereafter should be attempted, and that an uniformity might be used throughout the whole Realm, it is thought convenient the people commonly receive the Sacrament of Christ's body in their mouths, at the Priest's hand.

1559 1552

THE MINISTRATION OF

Baptism,

to be used in the Church.

1549

OF THE ADMINISTRATION OF

Public Baptism,

to be used in the Church.

It appeareth by ancient writers, that the Sacrament of Baptism in the old time, was not commonly ministered but at two times in the Year, at Easter and Whitsuntide; at which [a] time it was openly ministered in the presence of all the Congregation: which custom (now being grown out of use,) although it cannot for many considerations be well restored again, yet it is thought good to follow the same as near as conveniently may be. Wherefore the people are to be admonished, that it is most convenient that Baptism should not be ministered but upon Sundays, and other holydays, when the most number of people may come together: as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also because in the Baptism of Infants, every man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the English tongue. Nevertheless (if necessity so require) [b] children may at all times be baptized at home.

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[a] children ought at all times to be Baptized, either at the Church or else at home. [1549]

1662	1604 S. L.
When there are children to be baptized, the Parents shall give knowledge thereof over-night, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the People, with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint.	*When there are Children to be baptized upon the Sunday or holy-day, the parents shall give knowledge over-night, or in the morning afore the beginning of Morning Prayer, to the [1] Curate. And then the Godfathers, Godmothers, and people, with the children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the [1] Curate by his discretion shall appoint.*
And the Priest coming to the Font, (which is then to be filled with pure water,) and standing there, shall say,	*And then standing there, the Priest shall ask whether the children be baptized, or no. If they answer, No; Then shall the Priest say thus.*
Hath this Child been already baptized, or no?	
If they answer, No; *Then shall the Priest proceed as followeth.*	

DEARLY beloved, forasmuch as all men [2]are conceived and born in sin; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to [3]*this Child* that thing which by nature *he* cannot have; that *he* may be baptized with water and the holy Ghost, and received into Christ's holy Church, and be made *a lively member* of the same.

Then shall the Priest say,

Let us pray.

ALMIGHTY and everlasting God, [4]who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the red sea, figuring thereby thy holy baptism; [5]and by the baptism of thy well-beloved Son Jesus Christ, [6]in the river Jordan, didst sanctify water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this child;* [7]wash *him* and sanctify *him* with the holy Ghost; that *he* being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of

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[1] Presbyter or Curate [S. L.]

[2] be [1604] [S. L.]

[3] these Children [1604] [S. L.] The plural is used throughout this Office, in [1604] and [S. L.] except in the Prayer [We yield thee hearty thanks, &c.] without any difference of type.

[4] which [1604] [S. L.]

[5] And by the Baptism of thy well-beloved Son Jesus Christ, didst sanctify the flood Jordan, and all other waters, to the mystical washing away of sin: [Sanctify this fountain of baptism, thou which art the *Sanctifier of all things.] And further we beseech thee for thine infinite mercies, that thou wilt mercifully, &c. [S.L.]

* The water in the Font shall be changed twice in the Month at least: And before any Child be baptized, in the water so changed, the Presbyter or Minister shall say at the Font the words thus enclosed [ ].

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PUBLIC BAPTISM.

When there are children to be baptized upon the Sunday or holy-day, the parents shall give knowledge over-night, or in the morning, afore the beginning of Morning prayer, to the Curate. And then the Godfathers, Godmothers, and people with the children, must be ready at the Font, either immediately after the last lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint.

1549

PUBLIC BAPTISM.

When there are children to be baptized upon the Sunday or holy-day, the parents shall give knowledge over-night, or in the morning, afore the beginning of Matins, to the Curate. And then the Godfathers, Godmothers, and people, with the children, must be ready at the Church door, either immediately afore the last Canticle at Matins, or else immediately afore the last Canticle at Evensong, as the Curate by his discretion shall appoint.

And then standing there, the Priest shall ask whether the children be Baptized or no. If they answer, No, Then shall the Priest say thus.

[8]DEARLY beloved, forasmuch as all men be conceived and [9]born in sin; and that our Saviour Christ saith, none can enter into the kingdom of God, (except he be regenerate and born anew of water and the holy Ghost;) I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to these children, that thing which by nature they [10]cannot have; that they may be baptized with water and the holy Ghost, and received into Christ's holy Church, and be made lively members of the same.

Then the Priest shall say,

Let us pray.

ALMIGHTY and everlasting God, which of thy great mercy didst save Noe and his family in the Ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ, didst sanctify the flood Jordan, and

ALMIGHTY and everlasting God, which of thy justice didst destroy by floods of water the whole world for sin, except eight persons, whom of thy mercy (the same time) thou didst save in the Ark; And when thou didst drown in the Red Sea wicked king Pharaoh, with all his army, yet (at the same time) thou didst lead thy

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[6] didst sanctify the flood Jordan and all other waters, to the mystical washing away, &c. [1604]

[7] Sanctify them and wash them with, &c. [1604] [S. L.]

[8] Dear beloved [1549]

[9] born in sin; and that no man born in sin can enter, &c. [1549]

[10] cannot have: that is to say, they may be Baptized with the holy Ghost, and received, &c. [1549]

1662 | 1604 S. L.

this troublesome world, that finally *he* may come to the land of eve lasting life, there to reign with thee world without end; through Jes Christ our Lord. *Amen.*

ALMIGHTY and immortal God, the aid of all that need, th helper of all that flee to thee for succour, the life of them th

[1] for thy infinite mercies [1552]

1559 1552

all other waters to the mystical washing away of sin; We beseech thee, ([1]for thine infinite mercies) that thou wilt mercifully look upon these children; sanctify them and wash them with thy holy Ghost; that they, being delivered from thy wrath, may be received into the Ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally they may come to the land of everlasting life, there to reign with thee world without end; through Jesus Christ our Lord. Amen.

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people the children of Israel safely through the midst thereof; whereby thou didst figure the washing of thy holy baptism; and by the baptism of thy well-beloved Son Jesus Christ, thou didst sanctify the flood Jordan, and all other waters, to this mystical washing away of sin; We beseech thee (for thy infinite mercies) that thou wilt mercifully look upon these children, and sanctify them with thy holy Ghost; that by this wholesome laver of regeneration, whatsoever sin is in them may be washed clean away; that they, being delivered from thy wrath, may be received into the ark of Christ's Church, and so saved from perishing; and being fervent in spirit, stedfast in faith, joyful through hope, rooted in charity, may ever serve thee; And finally attain to everlasting life, with all thy holy and chosen people. This grant us, we beseech thee, for Jesus Christ's sake, our Lord. Amen.

Here shall the Priest ask what shall be the name of the child; and when the Godfathers and Godmothers have told the name, then he shall make a cross upon the child's forehead and breast, saying,

N. RECEIVE the sign of the holy Cross, both in thy forehead, and in thy breast, in token that thou shalt not be ashamed to confess thy faith in Christ crucified, and manfully to fight under his banner against sin, the world, and the devil, and to continue his faithful soldier and servant unto thy life's end. Amen.

And this he shall do and say to as many children as be present to be Baptized, one after another.

Let us pray.

ALMIGHTY and immortal God, the aid of all that need, the helper of all that [2]fly to thee for succour, the life of them that

[2] flee [1552] [1549]

1662 | 1604 S. L.

believe, and the resurrection of the dead; We call upon thee for *this infant*, that *he*, coming to thy holy baptism, may receive remission of *his* sins by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and [1]ye shall have; seek and [1]ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *this infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

Then shall the people stand up, and the Priest shall say,

Hear the words of the Gospel, written by Saint *Mark*, in the tenth chapter, at the thirteenth verse.

S. Mark x. 13.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them.

Then shall the Priest say,

Hear the words of the Gospel written by S. Mark, in the tenth Chapter. [1604]

Then shall the Presbyter say,

Hear the words of the Gospel written by S. Mark in the tenth chapter. [S. L.]

[2]AT a certain time they brought children to Christ, that he should touch them; and his disciples rebuked those that brought

[1] you [1604] [S. L.]

[2] the [1552]

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believe, and the resurrection of the dead; We call upon thee for these infants, that they, coming to thy holy Baptism, may receive remission of their sins by spiritual regeneration. Receive them, (O Lord,) as thou hast promised by thy well-beloved Son, saying, Ask, and you shall have; seek, and you shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open [2]thy gate unto us that knock; that these infants may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen.

Then let the Priest, looking upon the children, say,

I COMMAND thee, unclean spirit, in the name of the Father, of the Son, and of the holy Ghost, that thou come out, and depart from these infants, whom our Lord Jesus Christ hath vouchsafed to call to his holy Baptism, to be made members of his body, and of his holy congregation. Therefore, thou cursed spirit, remember thy sentence, remember thy judgment, remember the day to be at hand, wherein thou shalt burn in fire everlasting, prepared for thee and thy Angels. And presume not hereafter to exercise any tyranny toward these infants, whom Christ hath bought with his precious blood, and by this his holy Baptism, calleth to be of his flock.

Then shall the Priest say,

The Lord be with you.

The People. And with thy spirit.

Then shall the Priest say,

Hear the words of the Gospel, written by Saint Mark in the tenth chapter.

The Minister.

Hear now the Gospel written by S. Mark.

AT a certain time they brought children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was displeased, and said unto them, Suffer little children to come unto me, and forbid them not; for to such be-

[2] [At a certain time] they brought young children, &c. Mark 10. 13. [S. L.] as in [1662]

1662	1604 S. L.
But when Jesus saw it, he was much displeased, and said unto them, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.	them. But when Jesus saw it, he was displeased, and said unto them, Suffer little children to come unto me and forbid them not: for to such belongeth the kingdom of God. Verily I say unto you, Whosoever doth not receive the kingdom of God as a little child, he shall not enter therein. And when he had taken them up in his arms, he put his hands upon them and blessed them.

After the Gospel is read, the [1] Minister shall make this brief exhortation upon the words of the Gospel.

[2] BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he [3] exhorteth all men to follow their innocency. [4] Ye perceive how by his outward gesture and deed he [5] declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but [6] earnestly believe, that he will likewise favourably receive *this* present *Infant;* that he will embrace *him* with the arms of his mercy; that he will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father [7] towards *this Infant*, declared by his Son Jesus Christ; and nothing doubting but that he favourably alloweth this charitable work of ours in bringing [8] *this Infant* to his holy baptism; let us faithfully and devoutly give thanks unto him and say,

[1] Presbyter or Minister [S. L.]
[2] Friends, you hear in this Gospel, &c. [1604] [S. L.]
[3] exhorted [S. L.]
[4] you [1604] [S. L.]
[5] declare [1604]
[6] stedfastly [S. L.]
[7] toward [1604] [S. L.]
[8] the children [1604] these children [S. L.]

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longeth the Kingdom of God. Verily I say unto you, Whosoever doth not receive the kingdom of God as a little child, he shall not enter therein. And when he had taken them up in his arms, he put his hands upon them, and blessed them. *Mark* x.

After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.

FRIENDS, [9]ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he [10]exhorted all men to follow their innocency. [11]Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them and blessed them. [12]Doubt not you therefore, but earnestly believe, that he will likewise favorably receive these present infants, that he will embrace them with the arms of his mercy; that he will give unto them the blessing of eternal life, and make them partakers of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father [13]towards these infants, declared by his Son Jesus Christ; and nothing doubting but that he favourably alloweth this charitable work of ours in bringing these children to his holy Baptism; let us faithfully and devoutly give thanks unto him and say.

unto him, and say the Prayer which the Lord himself taught. And in declaration of our faith, let us also recite the articles contained in our Creed.

Here the Minister, with the Godfathers, Godmothers, and people present, shall say,

OUR Father, which art in heaven, hallowed be thy name, &c.

And then shall say openly,

I BELIEVE in God the Father Almighty, &c.

The Priest shall add also this Prayer.

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[9] you [1552] [1549]
[10] exhorteth [1552] [1549]
[11] You perceive [1552]
[12] Doubt not ye [1552] Doubt ye not [1549]
[13] toward [1552] [1549]

1662 | 1604 S. L.

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy holy spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. *Amen.*

Then shall the Priest speak unto the Godfathers and Godmothers on this wise.

DEARLY beloved, ye have brought *this child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of *his* sins, to sanctify *him* with the holy Ghost, to give *him* the kingdom of heaven, and everlasting life.

Then the Priest shall speak unto the Godfathers and Godmothers on this wise.

WELL-BELOVED friends, ye have brought these children here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive them, to lay his hands upon them, to bless them, to release them of their sins, to give them the kingdom of heaven, and everlasting life.

Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for; which promise he, for his part, will most surely keep and perform. Wherefore, after this promise made by Christ, *this infant* must also faithfully, for *his* part, promise [1] by you that are *his* sureties, (until *he* come of age to take it upon *himself*) that he will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments.

I demand therefore,

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Then shall the Priest demand of the Godfathers and Godmothers these questions following:

DOST thou forsake the devil, and all his works, the vain pomp and glory of the world, with all covetous desires of the same, the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

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[1] by you that be their sureties, that they will forsake the devil, &c. [1604][S.L.]
[2] to knowledge of thy grace, &c. [1549]

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ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us [2]to the knowledge of thy grace, and faith in thee; [3]Increase this knowledge and confirm this faith in us evermore. Give thy Holy Spirit to these infants, that they may be born again, and be made heirs of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

Then let the Priest take one of the children by the right hand, the other being brought after him. And coming into the Church toward the font, say,

THE Lord vouchsafe to receive you into his holy household, and to keep and govern you alway in the same, that you may have everlasting life. Amen.

Then the Priest shall speak unto the Godfathers and Godmothers on this wise.

Then, standing at the font, the Priest shall speak to the Godfathers and Godmothers on this wise.

WELL-BELOVED friends, ye have brought these children here to be baptized; Ye have prayed that our Lord Jesus Christ would vouchsafe to receive them, to lay his hands upon them, to bless them, to release them of their sins, to give them the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for; which promise he, for his part, will most surely keep and perform. Wherefore, after this promise made by Christ, these infants must also faithfully, for their part, promise by you that be their sureties, that they will forsake the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments.

Then shall the Priest demand of the Godfathers and Godmothers [4]these questions:

DOST thou forsake the devil, and all his works, the vain pomp and glory of the world, [5]with all the covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Then shall the Priest demand of the child (which shall be first Baptized) these questions following: first naming the child, and saying,

N. DOST thou forsake the devil and all his works?

Answer. I forsake them.

Minister. Dost thou forsake the vain pomp and glory of the world, with all the covetous desires of the same?

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[2] increase and confirm this faith in us, &c. [1549]
[4] these questions following [1552]
[5] with all covetous desires of the same, the carnal, &c. [1552]

1662	1604 S. L.
Answer. I renounce them all.	*Answer.* I forsake them all.

[1] *Minister.* Dost thou believe in God the Father Almighty, maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence [2] shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the holy Ghost; the holy Catholic Church; the Communion of saints, the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

[1] *Minister.* Wilt thou be baptized in this faith?

Answer. That is my desire.

Minister. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will.

Then shall the Priest say,

Then shall the Priest say,

O MERCIFUL God, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

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[1] Presbyter [S. L.]

[2] he shall come [S. L.]

1559 1552

Answer. I forsake them all.

[a] *The Minister.* Dost thou believe in God the Father Almighty, Maker of heaven and earth? and in Jesus Christ his only-begotten Son our Lord, and that he was conceived by the holy Ghost; born of the Virgin Mary, that he suffered under Pontius Pilate; was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the holy Ghost; the holy Catholic Church; the Communion of Saints; the remission of sins; the resurrection of the flesh, and everlasting life after death?

Answer. All this I stedfastly believe.

Minister. Wilt thou be baptized in this faith?

Answer. That is my desire.

Then shall the Priest say.

O MERCIFUL God, grant that the old Adam in these children may be so buried, that the new man may be raised up in them. Amen.

Grant that all carnal affections may die in them, and that all things belonging to the Spirit may live and grow in them. Amen.

Grant that they may have power

1549

Answer. I forsake them.

Minister. Dost thou forsake the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Answer. I forsake them.

Minister. Dost thou believe in God the Father Almighty, Maker of heaven and earth?

Answer. I believe.

Minister. Dost thou believe in Jesus Christ his only-begotten Son our Lord? and that he was conceived by the holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell; and also did rise again the third day; that he ascended into heaven, and sitteth on the right hand of God the Father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead? Dost thou believe this?

Answer. I believe.

Minister. Dost thou believe in the holy Ghost; the holy Catholic Church; the Communion of Saints; Remission of Sins; Resurrection of the flesh; and everlasting life after death?

Answer. I believe.

Minister. What dost thou desire?

Answer. Baptism.

Minister. Wilt thou be baptized?

Answer. I will.

[a] Minister [1552]

1662	1604 S. L.
ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, and of the Son, and of the holy Ghost; Regard, we beseech thee, the supplications of thy congregation; Sanctify this water to the mystical washing away of sin; and grant that *this Child*, now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children; through Jesus Christ our Lord. *Amen.*	disciples, that they should go teach all nations, and baptize them in the name of the Father, the Son, and of the holy Ghost; Regard, we beseech thee, the supplications of [1]thy congregation, and grant that all thy servants which shall be baptized in [2]this water, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ, our Lord. Amen.
Then the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers,	*Then the Priest shall take the Child in his hands, and ask the name. And naming the Child, shall dip it in the water, so it be discreetly and warily done, saying,*
Name this Child.	
And then naming it after them (if they shall certify him that the Child may well endure it) he shall dip it in the water discreetly and warily, saying,	
N. I baptize thee In the Name of the Father, and of the Son, and of the holy Ghost. Amen.	N. I baptize thee in the name of the Father, and of the Son, and of the holy Ghost. Amen.
But if they certify that the Child is weak, it shall suffice to pour water upon it, saying the foresaid words,	*And if the Child be weak, it shall suffice to pour water upon it, saying the foresaid words.*
N. I baptize thee in the name of the Father, and of the Son, and of the holy Ghost. Amen.	

[1] thy Church [S. L.]

[2] this water (which we here bless and dedicate in thy name to this spiritual washing,) may receive, &c. [S. L.]

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and strength to have victory, and to triumph against the Devil, the world, and the flesh. Amen.

Grant that whosoever is here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen.

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out [3] his most precious side both water and blood; and gave commandment to his disciples that they should go teach all nations, and baptize them in the name of the Father, the Son, and of the holy Ghost; Regard, we beseech thee, the supplications of thy congregation; and grant that all thy servants which shall be baptized in this water, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children; through Jesus Christ our Lord. [4] Amen.

Then the Priest shall take the Child in his hands, and ask the name; and naming the Child, shall dip it in the water, so it be discreetly and warily done; saying,

N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

And if the Child be weak, it shall suffice to pour water upon it, saying the foresaid words;

N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

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Then the Priest shall take the Child in his hands, and ask the name; And naming the Child, shall dip it in the water thrice. First, dipping the right side; Second, the left side; The third time dipping the face toward the font; So it be discreetly and warily done, saying,

N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

N. I baptize thee, &c.

[3] of his [1552]

[4] Amen *omitted* [1552]

1662	1604 S. L.
Then the Priest shall say,	*Then the Priest shall make a cross upon the Child's forehead, saying,*
WE receive this child into the congregation of Christ's flock, * and do sign *him* with the sign of the cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.	WE receive this Child [1] into the Congregation of Christ's flock, and do sign him with the sign of the cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, [2] and manfully to fight under his banner against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen.
* Here the Priest shall make a cross upon the child's forehead.	
Then shall the Priest say,	*Then shall the Priest say,*
SEEING now, dearly beloved brethren, that *this child is* regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these	SEEING now, dearly beloved brethren, that these children be regenerate and grafted into the body of Christ's [3] congregation, let us give thanks unto God for these

[1] into the Church of Christ, and do, &c. [S. L.]
[2] and stoutly to resist sin, the world, and the devil, and to continue, &c. [S. L.]

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Then the Priest shall make a cross upon the Child's forehead, saying,

WE receive this child into the congregation of Christ's flock, and do sign him with the sign of the cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen.

Then shall the Priest say,

SEEING now, dearly beloved brethren, that these children be regenerate, and [4]graffed into the body of Christ's congregation, let us give thanks unto God for these

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Then the Godfathers and Godmothers shall take and lay their hands upon the child; and the Minister shall put upon him his white vesture, commonly called the Chrism; And say,

TAKE this white vesture for a token of the innocency which, by God's grace, in this holy sacrament of baptism, is given unto thee; and for a sign whereby thou art admonished, so long as thou livest, to give thyself to innocency of living, that, after this transitory life, thou mayst be partaker of the life everlasting. Amen.

Then the Priest shall anoint the infant upon the head, saying,

ALMIGHTY God, the Father of our Lord Jesus Christ, who hath regenerate thee by water and the holy Ghost, and hath given unto thee remission of all thy sins; he vouchsafe to anoint thee with the unction of his holy Spirit, and bring thee to the inheritance of everlasting life. Amen.

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[3] Church [S. L.]

[4] grafted {1552}

1662	1604 S. L.
benefits; and with one accord make our prayers unto him, that *this child* may lead the rest of *his* life according to this beginning.	benefits, and with one accord make our prayers unto Almighty God, that they may lead the rest of their life according to this beginning.
Then shall be said, all kneeling;	*Then shall be said;*
OUR Father which art in heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil. Amen.	OUR Father which art in heaven, &c.
Then shall the Priest say,	*Then shall the Priest say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate [1] *this infant* with thy holy Spirit, to receive *him* for thine own *child* by adoption, and to incorporate *him* into thy holy [2] Church. And humbly we beseech thee to grant, that *he*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; [3] and that as *he is* made *partaker* of the death of [4] thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy [2] Church, *he* may [5] be *an inheritor* of thine everlasting kingdom; through Christ our Lord. *Amen.*

Then, all standing up, the Priest shall say to the Godfathers and Godmothers this exhortation following.	*At the last end, the Priest calling the Godfathers and Godmothers together, shall say this exhortation following.*

[1] No difference of type throughout this Prayer [1604] [S. L.]
[2] Congregation [1604]
[3] and *omitted* [1604] [S. L.]

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benefits, and with one accord make our prayers unto Almighty God, that they may lead the rest of their life according to this beginning.

Then shall be said.

OUR Father which art, &c. [1559]

OUR Father which art in heaven, &c. [1552]

Then shall the Priest say.

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy congregation. And humbly we beseech thee to grant that he being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; that as he is made partaker of the death of thy Son, so he may be partaker of his resurrection; so that finally, with the residue of thy holy congregation, he may be inheritor of thine everlasting kingdom; through Christ our Lord. Amen.

At the last end, the Priest calling the Godfathers and Godmothers together, shall say this short exhortation following:

When there are many to be Baptized, this order of demanding, Baptizing, putting on the Chrism, and anointing, shall be used severally with every child: Those that be Baptized departing from the font, and remaining in some convenient place within the Church, until all be Baptized. At the last end, the Priest, calling the Godfathers and Godmothers together, shall say the short exhortation following.

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[4] thy Son, so he may be partaker [1604] [S. L.]
[5] be inheritor [1604] [S. L.]

1662 | 1604 S. L.

FORASMUCH [1]as *this child hath* promised by you *his* sureties to renounce the devil and all his works, to believe in God, and to serve him; [2]ye must remember that it is your parts and duties to see that *this infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession, [3]*he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly [2]ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the ten Commandments, in the [4]vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that *this child* may be virtuously brought up to lead a godly and a Christian life; remembering always that baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us, so should we, [5]who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

Then shall he add and say,

YE are to take care that *this child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the ten Commandments, in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose.

The [6]Minister shall command that the children be brought to the Bishop to be confirmed of him, so soon as they can say in their vulgar tongue, the Articles of the faith, the Lord's prayer, and the ten Commandments, and be further instructed in the Catechism, [7]set forth for that purpose, according as it is there expressed.

It is certain by God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved.

To take away all scruple concerning the use of the sign of the Cross in Baptism; the true Explication thereof, and the just reasons for the retaining of it, may be seen in the xxxth Canon, first published in the year MDCIV.

THE MINISTRATION OF

Private Baptism of Children

IN HOUSES.

The Curates of every Parish shall often admonish the people, that they defer not the Baptism of their Children longer than the first or second Sunday next

OF THEM THAT ARE TO BE

Baptized in Private Houses

IN TIME OF NECESSITY,

BY THE [6]MINISTER OF THE PARISH, OR ANY OTHER LAWFUL [6]MINISTER, THAT CAN BE PROCURED.

The Pastors and Curates shall often admonish the people, that they defer not the baptism of Infants any longer than the Sunday, or other Holy day next

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[1] as these children have promised by you to forsake the devil, &c. [1604] [S. L.]

[2] you [1604] [S. L.] [3] they have made by you [1604] [S. L.]

[4] in the English tongue, and all other things which a Christian man ought, &c. [1604] [S. L.]

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FORASMUCH as these children have promised by you to forsake the Devil, and all his works, to believe in God, and to serve him; you must remember, that it is your parts and [8]duties to see that these infants be taught, so soon as they shall be able to learn, what a solemn vow, promise, and profession, they have made by you. And that they may know these things the better, ye shall call upon them to hear Sermons; and chiefly [9] you shall provide that they may learn the Creed, the Lord's prayer, and the Ten Commandments, in the English tongue, and all other things which a Christian man ought to know and believe to his soul's health. And that these children may be virtuously brought up to lead a godly and Christian life; remembering [10]always, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we (which are Baptized) die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

The Minister shall command that the Children be brought to the Bishop to be confirmed of him, so soon as they can say in their vulgar tongue, the articles of the faith, the Lord's prayer, and the x. Commandments; and be further instructed in the Catechism set forth for that purpose, accordingly as it is there expressed.

The Minister shall command that the Chrisms be brought to the Church, and delivered to the Priests after the accustomed manner, at the Purification of the mother of every Child; And that the Children be brought to the Bishop to be confirmed of him, so soon as they can say in their vulgar tongue the articles of the faith, the Lord's prayer, and the ten commandments; and be further instructed in the Catechism, set forth for that purpose, accordingly as it is there expressed.

And so let the congregation depart in the name of the Lord.

Note, that if the number of children to be Baptized, and multitude of people present be so great that they cannot conveniently stand at the church door, then let them stand within the Church, in some convenient place, nigh unto the Church door; And there all things be said and done, appointed to be said and done, at the Church door.

OF THEM THAT BE

Baptized in Private Houses

IN TIME OF NECESSITY.

OF THEM THAT BE

Baptized in Private Houses

IN TIME OF NECESSITY.

The Pastors and Curates shall oft admonish the people, that they defer not the Baptism of infants any longer than the Sunday, or other holy-day next after the child be born, unless upon a great and reasonable cause declared to the Curate, and by him approved.

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[5] which [1604] [S. L.]
[6] Presbyter or Minister [S. L.]
[7] which is set forth in this book for that purpose, &c. [S. L.]
[8] duty [1549]
[9] ye [1552]
[10] alway [1552]

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after their birth, or other holy-day falling between, unless upon a great and reasonable cause, to be approved by the Curate.	*after the child be born, unless upon a great and reasonable cause declared to the Curate, and by him approved.*
And also they shall warn them, that without like great cause and necessity they procure not their children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion;	*And also they shall warn them, that without great cause and necessity, they procure not their children to be baptized at home in their houses. And when great need shall compel them so to do, then Baptism shall be administered on this fashion.*
First, let the Minister of the Parish, (or, in his absence, any other lawful Minister that can be procured) with them that are present call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in the Form of Public Baptism, as the time and present exigence will suffer. And then, the Child being named by some one that is present, the Minister shall pour water upon it, saying these words;	*First, let the lawful [1] Minister, and them that be present, call upon God for his grace, and say the Lord's prayer, if time will suffer. And then the child being named by some one that is present, the said lawful [3] Minister shall dip it in water, or pour water upon it, saying these words;*

N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. Amen.

Then all kneeling down, the Minister shall give thanks unto God, and say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy holy Spirit; to receive *him* for thine own child by adoption, and to incorporate *him* into thy holy Church. And we humbly beseech thee to grant, that as *he* is now made partaker of the death of thy Son, so *he* may be also of his resurrection; And that finally, with the residue of thy Saints, *he* may inherit thine everlasting kingdom, through the same thy Son Jesus Christ our Lord. *Amen.*

And let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. | *[2] Yet nevertheless, if the Child, which is after this sort Baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the [3] Minister of the same Parish did himself Baptize that child, the Congregation may be certified of the true form of Baptism, by him privately before used: In which case he shall say thus:*

I CERTIFY you, that according to the due and prescribed order

him privately before used: Or if the child were baptized by any other lawful [1] Minister, that then [4] the Minister of the Parish where the child was born or Christened, shall examine and try

[1] Presbyter or Minister [S. L.] [2] But yet nevertheless [1604] [S. L.]
[3] Priest or Minister [1604] Presbyter or Minister [S. L.]

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And also they shall warn them, that without great cause and necessity, they baptize not children at home in their houses; and when great need shall compel them so to do, that then they [4] minister on this fashion.

First, let them that be present call upon God for his grace, and say the Lord's prayer, if the time will suffer. And then one of them shall name the child, and dip him in the water, or pour water upon him, saying these words;

N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

And let them not doubt, but that the child so Baptized is lawfully and sufficiently Baptized, and ought not to be Baptized again in the Church. But yet nevertheless, if the child, which is after this sort Baptized, do afterward live, it is expedient that he be brought into the Church, to the intent the Priest may examine and try, whether the child be lawfully Baptized or no. And if those that bring any Child to the Church do answer that he is already Baptized: then shall the Priest examine them further.

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[4] the Presbyter of the Parish where, &c. [S. L.]
[5] minister it on this fashion [1552] [1549]

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of the Church, *at such a time*, and *at such a place*, before divers witnesses I baptized this child.

But if the child were baptized by any other lawful Minister; then the Minister of the Parish where the child was born or christened, shall examine and try whether the child be lawfully baptized, or no. In which case, if those that bring any child to the Church do answer, that the same child is already baptized, then shall the Minister examine them further, saying,

BY whom was this child baptized?

Who was present when this child was baptized?

Because some things essential to this sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

With what matter was this child baptized?

With what words was this child baptized?

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whether the child be lawfully baptized, or no. In which case, if those that bring any child to the Church, do answer that the same child is already baptized; then shall the [1] Minister examine them further, saying,

BY whom was the child baptized?

Who was present when the child was baptized?

And because some things, Essential to this Sacrament, may happen to be omitted through fear or haste in such times of extremity; therefore I demand further of you,

With what matter was the child baptized?

With what words was the child baptized?

Whether think you the child to be lawfully and perfectly baptized?

And if the [1] Minister shall find by the answers of such as bring the child, that all things were done as they ought to be; then shall not he christen the child again, but shall receive him as one of the flock [2] of true Christian people, saying thus,

I CERTIFY you, that in this case all is well done, and according unto due order, concerning the baptizing of this child; [3] who being born in original sin, and in the wrath of God, is now, by the laver of Regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life; for our Lord Jesus Christ doth not deny his grace and mercy unto such infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise.

S. Mark x. 13.

[4] THEY brought young children, &c.

After the Gospel is read, the Minister shall make this brief exhortation upon the words of the Gospel.

Mark 10. 13.

[4] AT a certain time, &c.

After the Gospel is read, the [1] Minister shall make this exhortation upon the words of the Gospel.

[5] BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he

[1] Presbyter or Minister [S. L.]
[2] of the true [1604] [S. L.]
[3] which [1604] [S. L.]
[4] Printed at full length, as in the office for Public Baptism.

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BY whom the Child was Baptized?
Who was present when the Child was Baptized?
Whether they called upon God for grace and succour in that necessity?
With what thing, or what matter, they did Baptize the Child?
With what words the Child was Baptized?
Whether they think the Child to be lawfully and perfectly Baptized?

And if the Minister shall prove by the answers of such as brought the Child, that all things were done as they ought to be; Then shall not he Christen the child again, but shall receive him, as one of the flock of the true Christian people, saying thus;

I CERTIFY you, that in this case ye have done well, and according unto due order concerning the Baptizing of this child, which being born in Original Sin, and in the wrath of God, is now by the laver of regeneration [6]in Baptism, received into the number of the children of God, and heirs of everlasting life; for our Lord Jesus Christ doth not deny his grace and mercy unto such infants, but most lovingly doth call them unto him; as the holy Gospel doth witness to our comfort on this wise.

The Gospel. Mark x. [1559] | Mark x.

[4]AT a certain time, &c. | [4]AT a certain time, &c.

After the Gospel is read, the Minister shall make this Exhortation upon the words of the Gospel.

FRIENDS, [7]ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he

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[5] Friends, you hear, &c. [1604] [S. L.]
[6] in Baptism, made the child of God, and heir of everlasting life; for, &c. [1549]
[7] you hear [1552]

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blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but [1] earnestly believe, that he hath likewise favourably received this present infant; that he hath embraced *him* with the arms of his [2] mercy; and (as he hath promised in his holy Word) will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting Kingdom. Wherefore, we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ, [3] towards this infant, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us.

which the Lord himself taught, and in declaration of our faith, let us recite the Articles contained in our Creed.

Here the [4] Minister with the Godfathers and Godmothers, shall say:

OUR Father which art in heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done on earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

OUR Father which art in heaven, &c.

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge and confirm this faith in us evermore. Give thy holy Spirit to this infant, that *he*, being born again, and being made an heir of everlasting salvation, through our Lord Jesus Christ, may continue thy servant, and attain thy promise, through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the holy Spirit, now and for ever. *Amen.*

Then shall the Priest demand the Name of the child; which being by the God-

Then shall the Priest demand the name of the child; which being by the God-

[1] stedfastly [S. L.]
[2] mercy; that he hath given unto him the blessing of eternal life, and made him partaker of his everlasting kingdom. Wherefore, &c. [1604] [S. L.]
[3] toward [S. L.] [4] Presbyter or Minister [S. L.]

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blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture [5]in deed, he declared his good will toward them. For he embraced them in his arms, he laid his hands upon them, and blessed them. [6]Doubt not you therefore, but earnestly believe, that he hath likewise favourably received this present infant; that he hath embraced him with the arms of his mercy; that he hath given unto him the blessing of eternal life; and made him partaker of his everlasting Kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ, towards this infant, Let us faithfully and devoutly give thanks unto him, and say the prayer, which the Lord himself taught; and in declaration of our faith, [7]let us recite the articles contained in our Creed.

Here the Minister with the Godfathers and Godmothers shall say.

OUR Father which, &c. [1559]

OUR Father which art in heaven, &c. [1552]

OUR Father which art in heaven, Hallowed be thy name; Let thy Kingdom come, &c.

Then [8]the Priest shall demand the name of the child, which being by the God-

Then shall they say the Creed; and then the Priest shall demand the name of the

[5] and [1552] [1549]
[6] Doubt ye not [1552] Doubt you not [1549]
[7] let us also recite [1549]
[8] Then shall the Priest, &c. [1552]

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fathers and Godmothers pronounced, the Minister shall say.

DOST thou, in the name of this child, renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Minister. Dost thou believe in God the Father Almighty, maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the holy Ghost, the Holy Catholic Church; the Communion of Saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Minister. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will.

1604 S. L.

fathers and Godmothers pronounced, the Minister shall say;

DOST thou, in the name of this child, forsake the Devil and all his works, the vain pomp and glory of the world, with all the covetous desires of the same, the carnal desires of the flesh, [1] and not to follow and be led by them?

Answer. I forsake them all.

[2] *Minister.* Dost thou in the name of this child profess this faith; to believe in God the Father Almighty, maker of heaven and earth? And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the holy Ghost, born of the Virgin Mary, that he suffered under Pontius Pilate, was crucified, dead, and buried, that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence he shall come again at the end of the world, to judge the quick and the dead?

And do you in his name believe in the holy Ghost, the holy Catholic Church, the Communion of Saints, the remission of sins, [3] resurrection, and everlasting life after death?

Answer. All this I stedfastly believe.

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[1] so that thou wilt not follow, nor be led by them? [S. L.]
[2] Presbyter [S. L.]
[3] the resurrection of the body [S. L.]

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fathers and Godmothers pronounced, the Minister shall say,

DOST thou, in the name of this child, forsake the devil, and all his works, the vain pomp and glory of the world, with all the covetous desires of the same, the carnal desires of the flesh, and not to follow, and be led by them?

Answer. I forsake them all.

[4] *The Minister.* Dost thou in the name of this child profess this faith; to believe in God the Father Almighty, maker of heaven and earth? And in Jesus Christ his only begotten Son our Lord; and that he was conceived by the holy Ghost, born of the virgin Mary; that he suffered under [5] Ponce Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence he shall come again at the end of the world, to judge the quick and the dead:

And do you in his name, believe in the holy Ghost; the holy Catholic Church, the communion of saints, the remission of sins, [6] resurrection of the flesh, and everlasting life after death?

Answer. All this I stedfastly believe.

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child, which being by the Godfathers and Godmothers pronounced, the Minister shall say,

N. DOST thou forsake the devil and all his works?

Answer. I forsake them.

Minister. Dost thou forsake the vain Pomp and glory of the world, with all the covetous desires of the same?

Answer. I forsake them.

Minister. Dost thou forsake the carnal desires of the flesh, so that thou wilt not follow, and be led by them?

Answer. I forsake them.

Minister. Dost thou believe in God the Father Almighty, maker of heaven and earth?

Answer. I believe.

Minister. Dost thou believe in Jesus Christ his only-begotten son our Lord; and that he was conceived by the holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did arise again the third day, that he ascended into heaven, and sitteth on the right hand of God the Father Almighty; And from thence shall come again at the end of the world to judge the quick and the dead: Dost thou believe this?

Answer. I believe.

Minister. Dost thou believe in the holy Ghost, the holy catholic Church, the Communion of saints; Remission of sins, Resurrection of the flesh, and everlasting life after death?

Answer. I believe.

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[4] Minister [1552]
[5] Pontius [1552]
[6] Resurrection, and everlasting life after death? [1552]

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Then the Priest shall say,

WE receive this child into the congregation of Christ's flock, and do sign * *him* with the sign of the cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

* The Priest shall make a cross upon the child's forehead.

Then shall the Priest say,

SEEING now, dearly beloved brethren, that this child is by Baptism regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *he* may lead the rest of *his* life according to this beginning.

Then shall the Priest say,

WE yield thee most hearty thanks, most merciful Father, that it hath, &c.[1] ..... through Jesus Christ our Lord. *Amen.*

1604 S. L.

Let us pray.

ALMIGHTY and everlastin
God, heavenly father, w
give thee humble thanks for th
thou hast vouchsafed to call us
the knowledge of thy grace, an
faith in thee; Increase this know

[1] &c. *as at* p. 252.

[2] humble thanks, that thou hast, &c. [1549]

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Then the Minister shall put the white vesture, commonly called the Chrism, upon the child, saying.

TAKE this white vesture for a token of the innocency which, by God's grace, in the holy sacrament of Baptism, is given unto thee, and for a sign whereby thou art admonished, so long as thou shalt live, to give thyself to innocency of living; that, after this transitory life, thou mayest be partaker of the life everlasting. Amen.

Let us pray. | *Let us pray.*

ALMIGHTY and everlasting God, heavenly Father, we give thee [2]humble thanks, for that thou hast vouchsafed to call us to the nowledge of thy grace, and faith in thee; [3]increase this knowledge and nfirm this faith in us evermore. Give thy holy Spirit to this infant, at he being born again, and being made heir of everlasting salvation, rough our Lord Jesus Christ, may continue thy servant, and attain

[2] Increase and confirm this faith, &c. [1549]

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	ledge and confirm this faith in us evermore: give thy holy spirit to this infant, that he being born again, and being made heir of everlasting salvation, through our Lord Jesus Christ, may continue thy servant, and attain thy promise, through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the same holy Spirit everlastingly. Amen.
Then, all standing up, the Minister shall make this Exhortation to the Godfathers and Godmothers.	*Then shall the [1] Minister make this Exhortation to the Godfathers and Godmothers.*

FORASMUCH as this child hath [2] promised by you *his* sureties, to renounce the devil and all his works, to believe in God, and to serve him; [3] ye must remember that it is [4] your parts and duties to see that this infant be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession he hath made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly [5] ye shall provide, that *he* may learn the creed, the Lord's Prayer, and the ten Commandments, in the [6] vulgar tongue, and all other things which a [7] Christian ought to know and believe to his soul's health; and that this child may be virtuously brought up to lead a godly and a Christian life; remembering alway, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and be made like unto him; that, as he died, and rose again for us, so should we, [8] who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and

daily proceeding in all virtue and godliness of living.	daily proceeding in all virtue and godliness of living.
	And so forth, as in Public Baptism.

But if they which bring the [9] infant to the Church do make such uncertain answers to the Priest's questions, as that it cannot appear that the child was baptized with water, In the Name of the Father, and of the Son, and of the holy Ghost, (which are essential parts of Baptism) then let the Priest baptize it [10] in the form

before appointed for Public Baptism of infants; saving that at the dipping of the child in the Font, he shall use this form of words.	*above written, concerning Public Baptism; saving that at the dipping of the child in the Font, he shall use this form of words.*
IF thou art not already baptized, N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.	IF thou be not already baptized, N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

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[1] Presbyter or Minister [S. L.]
[2] promised by you to forsake the devil, &c. [1604] [S. L.]
[3] you [1604] [S. L.]
[4] your part and duty [1604] [S. L.]
[5] you [1604]
[6] English tongue [1604] [S. L.]
[7] a Christian man ought, &c. [1604] [S. L.]

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thy [11]promise, through the same our Lord Jesus Christ thy Son; who liveth and reigneth with thee, [12]in the unity of the same holy Spirit [13]everlasting. Amen.

Then shall the Minister make this Exhortation to the Godfathers and Godmothers.

FORASMUCH as this child hath promised by you to forsake the devil and all his works, to believe in God, and to serve him; you must remember that it is your [14]part and duty to see that this infant be taught (so soon as he shall be able to learn) what a solemn vow, promise and profession, he hath made by you. And that he may know these things the better, ye shall call upon him to hear sermons. And chiefly ye shall provide that he may learn the Creed, the Lord's prayer and the x. Commandments in the English tongue, and all other things, which a Christian man ought to know and believe to his soul's health; and that this Child may be virtuously brought up to lead a godly and a Christian life: Remembering alway, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and [15]be made like unto him; that, as he died and rose again for us, so should we, which are Baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

&c. As in Public Baptism. [1559] *And so forth, as in Public Baptism.* [1552]

| ceeding in all virtue and godliness of living.

&c. *As in public Baptism.*

But if they which bring the infants to the Church, do make an uncertain answer to the Priest's questions, and say that they cannot tell what they thought, did, or said, in that great fear and trouble of mind; (as oftentimes it chanceth,) then let the Priest Baptize him in form above written, concerning public Baptism, saving that at the dipping of the child in the Font, he shall use this form of words:

IF thou be not Baptized already, N. I baptize thee in the name of the Father, and of the Son, and of the holy Ghost. Amen.

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[9] which [1604] [S. L.]
[10] in form [1604] [S. L.]
[12] in unity [1549]
[14] parts and duty [1549]
[9] Infants [1604] [S. L.]
[11] promises [1549]
[13] everlastingly [1552] [1549]
[15] to be made like unto, &c. [1549]

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The water in the Font shall be changed every month once at the least; and afore any child be Baptized in the water so changed, the priest shall say at the Font these Prayers following.

O MOST merciful God our Saviour Jesu Christ, who hast ordained the element of water for the regeneration of thy faithful people, upon whom, being baptized in the river of Jordan, the holy Ghost came down in likeness of a dove; Send down, we beseech thee, the same thy holy Spirit to assist us, and to be present at this our invocation of thy holy name. Sanctify + this fountain of baptism, thou that art the sanctifier of all things, that by the power of thy word, all those that shall be baptized therein may be spiritually regenerated, and made the children of everlasting adoption. Amen.

O merciful God, grant that the old Adam, in them that shall be baptized in this fountain, may be so buried, that the new man may be raised up again. Amen.

Grant that all carnal affections may die in them: and that all things belonging to the Spirit may live and grow in them. Amen.

Grant to all them which at this fountain forsake the devil and all his works: that they may have power and strength to have victory, and to triumph against him, the world, and the flesh. Amen.

Whosoever shall confess thee, O Lord: recognise him also in thy kingdom. Amen.

Grant that all sin and vice here may be so extinct: that they never have power to reign in thy servants. Amen.

Grant that whosoever here shall begin to be of thy flock: may evermore continue in the same. Amen.

Grant that all they which for thy sake in this life do deny and forsake themselves; may win and purchase thee, (O Lord) which art everlasting treasure. Amen.

Grant that whosoever is here dedicated to thee by our office and ministry: may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O Blessed Lord God, who dost live and govern all things world without end. Amen.

The Lord be with you.
Answer. And with thy spirit.

ALMIGHTY everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples that they should go teach all nations, and Baptize them in the name of the Father, the Son, and the holy Ghost; Regard, we beseech thee, the supplications of thy congregation, and grant that all thy servants which shall be Baptized in this water, prepared for the ministration of thy holy Sacrament, may receive the fulness of thy grace, and ever remain in the number of thy faithful, and elect children, through Jesus Christ our Lord.

THE MINISTRATION OF

Baptism to such as are of Riper Years,

AND ABLE TO ANSWER FOR THEMSELVES.

When any such persons, as are of riper years, are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet persons; that so due care may be taken for their Examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with prayers and fasting for the receiving of this holy Sacrament.

And if they shall be found fit, then the Godfathers and Godmothers (the people being assembled upon the Sunday or Holy-day appointed) shall be ready to present them at the Font immediately after the second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.

And standing there, the Priest shall ask, whether any of the persons here presented be baptized, or no; If they shall answer, No; *then shall the Priest say thus,*

DEARLY beloved; Forasmuch as all men are conceived and born in sin (and that which is born of the flesh is flesh), and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have; that *they* may be baptized with water and the holy Ghost, and received into Christ's holy Church, and be made lively *members* of the same.

Then shall the Priest say,

Let us pray.

(And here all the Congregation shall kneel.)

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify the element of water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *these* thy *servants;* wash *them* and sanctify *them* with the holy Ghost, that *they*, being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life, there to reign with thee world without end; through Jesus Christ our Lord. *Amen.*

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *these persons*, that *they*, coming to thy holy Baptism, may receive remission of *their* sins by spiritual regeneration. Receive *them*, O Lord, and as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give

now unto us that ask; let us that seek find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

Then shall the people stand up, and the Priest shall say,

Hear the words of the Gospel, written by Saint *John*, in the third Chapter, beginning at the first Verse.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. S. Joh. iii. 1.

After which he shall say this Exhortation following.

BELOVED, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise, immediately before his ascension into heaven, (as we read in the last Chapter of Saint Mark's Gospel) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God), by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive *these* present *persons*, truly repenting, and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the holy Ghost; that he will give *them* the blessing of eternal life, and make *them partakers* of his everlasting kingdom.

Wherefore we being thus persuaded of the good will of our heavenly

Father towards *these persons*, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *these persons*, that *they* may be born again, and be made *heirs* of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

Then the Priest shall speak to the persons to be baptized on this wise:

WELL-BELOVED, who are come hither desiring to receive holy Baptism, *ye* have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. *Ye* have heard also, that our Lord Jesus Christ hath promised in his holy Word to grant all those things that we have prayed for: which promise he, for his part, will most surely keep and perform.

Wherefore, after this promise made by Christ, *ye* must also faithfully, for your part, promise in the presence of these your Witnesses, and this whole congregation, that *ye* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

Then shall the Priest demand of each of the persons to be baptized, severally, these questions following:

Question. DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Question. DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the holy Ghost; the holy Catholic Church; the Communion of saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Question. WILT thou be baptized in this faith?

Answer. That is my desire.

Question. WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will endeavour so to do, God being my helper.

Then shall the Priest say,

O MERCIFUL God, grant that the old Adam in *these persons* may be so buried, that the new man may be raised up in *them*. *Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that *they*, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, the Son, and the Holy Ghost; Regard, we beseech thee, the supplications of this congregation; sanctify this water to the mystical washing away of sin; and grant that *the persons* now to be baptized therein may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then shall the Priest take each person to be baptized by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip him in the water, or pour water upon him, saying,

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall the Priest say,

WE receive this person into the congregation of Christ's flock; and *do sign *him* with the sign of the cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

* Here the Priest shall make a cross upon the person's forehead.

Then shall the Priest say,

SEEING now, dearly beloved brethren, that *these persons are* regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *they* may lead the rest of *their* life according to this beginning.

Then shall be said the Lord's Prayer, all kneeling.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we

forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *these persons;* that, being now born again, and made *heirs* of everlasting salvation, through our Lord Jesus Christ, *they* may continue thy *servants*, and attain thy promises; through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the same Holy Spirit everlastingly. *Amen.*

Then, all standing up, the Priest shall use this Exhortation following; speaking to the Godfathers and Godmothers first.

FORASMUCH as *these persons have* promised in your presence to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your part and duty to put *them* in mind, what a solemn vow, promise, and profession *they have* now made before this Congregation, and especially before you *their* chosen witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in God's holy Word; that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

(And then, speaking to the new baptized persons, he shall proceed, and say,)

AND as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the children of God and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light; remembering always that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

It is expedient that every person, thus baptized, should be confirmed by the Bishop so soon after his Baptism as conveniently may be; that so he may be admitted to the holy Communion.

If any persons not baptized in their infancy shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the office for Public Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism; only changing the word [Infant] *for* [Child] *or* [Person] *as occasion requireth.*

1662

A Catechism,

THAT IS TO SAY,

AN INSTRUCTION TO BE LEARNED OF EVERY PERSON, BEFORE HE BE BROUGHT TO BE CONFIRMED BY THE BISHOP.

1604 S. L.

The Order of Confirmation,

OR LAYING ON OF HANDS UPON CHILDREN BAPTIZED, AND ABLE TO RENDER AN ACCOUNT OF THEIR FAITH, ACCORDING TO THE

Catechism following.

To the end that Confirmation may be ministered to the more edifying of such as shall receive it (according to Saint Paul's doctrine, who teacheth that all things should be done in the Church to the edification of the same) it is thought good, that none hereafter shall be Confirmed, but such as can say in their Mother tongue the Articles of the faith, the Lord's prayer, and the ten Commandments, and can also answer to such questions of this short Catechism, as the Bishop, (or such as he shall appoint) shall by his discretion appose [1] him in. And this order is most convenient to be observed, for divers considerations.

First, because that when children come to the years of discretion, and have learned what their Godfathers and Godmothers promised for them in Baptism, they may then themselves with their own mouth, and with their own consent, openly before the Church, ratify and confirm the same; and also promise that by the grace of God, they will evermore endeavour themselves faithfully to observe and keep such things as they by their own mouth and confession have assented unto.

Secondly, forasmuch as Confirmation is ministered to them that be baptized, that, by imposition of hands and Prayer, they may receive strength and defence against all temptations to sin, and the assaults of the world and the devil, it is most meet to be ministered when children come to that age, that partly by the frailty of their own flesh, partly by the assaults of the world and the devil, they begin to be in danger to fall into sundry kinds of sin.

Thirdly, for that it is agreeable with the usage of the Church in times past: whereby it was ordained that Confirmation should be ministered to them that

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[1] them [S. L.]
[2] according to [1549]
[3] confess [1549]
[4] will [1552] [1549]
[5] into sin [1549]

1559 1552

Confirmation,

WHEREIN IS CONTAINED A

Catechism

FOR CHILDREN.

1549

Confirmation,

WHEREIN IS CONTAINED A

Catechism

FOR CHILDREN.

To the end that Confirmation may be ministered to the more edifying of such as shall receive it ([2]according unto S. Paul's doctrine, who teacheth that all things should be done in the Church, to the edification of the same) it is thought good that none hereafter should be confirmed, but such as can say in their mother tongue the articles of the faith, the Lord's prayer, and the x. Commandments. And can also answer to such questions of this short Catechism, as the Bishop (or such as he shall appoint) shall by his discretion appose them in. And this order is most convenient to be observed for divers considerations.

First, because that when children come to the years of discretion, and have learned what their godfathers and godmothers promised for them in Baptism, they may then themselves with their own mouth, and with their own consent, openly before the Church, ratify and [3]confirm the same; and also promise that, by the grace of God, they [4]shall evermore endeavour themselves faithfully to observe and keep such things, as they by their own mouth and confession have assented unto.

Secondly, forasmuch as Confirmation is ministered to them that be Baptized, that by imposition of hands, and prayer, they may receive strength and defence against all temptations to sin, and the assaults of the world and the Devil; it is most meet to be ministered when children come to that age, that partly by the frailty of their own flesh, partly by the assaults of the world and the Devil, they begin to be in danger to fall [5]into sundry kinds of sin.

Thirdly, for that it is agreeable with the usage of the Church, in times past, whereby it was ordained that Confirmation should be ministered to them that were of perfect age, that they being instructed in Christ's religion, should openly profess their own faith, and promise to be obedient unto the will of God.

And that no man shall think that any detriment shall come to children by deferring of their Confirmation, he shall know for truth, that it is certain by God's word, [6]that children being Baptized, have all things necessary for their salvation; and he undoubtedly saved.

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[6] that children, being baptized (if they depart out of this life in their infancy) are undoubtedly saved [1549]

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1604 S. L.

were of perfect age, that they being instructed in Christ's Religion, should openly profess their own faith, and promise to be obedient unto the will of God. And that no man shall think that any detriment shall come to children by deferring of their Confirmation, he shall know for truth, that it is certain by God's word, that children being baptized, have all things necessary for their salvation, and be undoubtedly saved.

A Catechism,

That is to say, An Instruction *to be learned of every child, before he be brought to be* confirmed [1] *by the* Bishop.

Question. WHAT is your name?

Answer. N. or M.

Question. Who gave you this name?

Answer. My Godfathers and Godmothers in my Baptism, wherein I was made a member of Christ, the Child of God, and an inheritor of the Kingdom of heaven.

Question. What did your Godfathers and Godmothers then for you?

Answer. They did promise and vow three things in my name; First, that I should [2] renounce the devil and all his works, [3] the pomps and vanity of [4] this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Question. Dost thou not think that thou art bound to believe and to do, as they have promised for thee?

Answer. Yes verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I [5] pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechist.

Rehearse the Articles of thy belief.

Question.

Rehearse the Articles of thy belief.

Answer. I BELIEVE in God the Father Almighty, Maker of heaven and earth; And in Jesus Christ his only Son our Lord, [6] who was conceived by the holy Ghost, born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into Hell; The third day he rose again from the dead, He ascended into heaven, and sitteth at the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the holy Ghost; The holy Catholic Church; The Com-

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[1] by the Bishop, and to be used throughout the whole Church of Scotland. [S. L.]

[2] forsake [1604] [S. L.]

[3] and pomps, the vanities of the wicked world, and all, &c. [1604]

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A Catechism,

That is to say, an instruction *to be learned of every child, before he be brought to be* confirmed *of the* Bishop.

Question. WHAT is your name?

Answer. N. or M.

Question. Who gave you this name?

Answer. My Godfathers, and Godmothers in my Baptism, wherein I was made a member of Christ, the Child of God, and an inheritor of the kingdom of heaven.

Question. What did your Godfathers and Godmothers then for you?

Answer. They did promise and vow three things in my name. First, that I should forsake the devil and all his works, and pomps, the vanities of the wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the articles of the Christian faith. And thirdly, that I should keep God's holy will and Commandments, and walk in the same all the days of my life.

Question. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Answer. Yes verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray God to give me his grace, that I may continue in the same unto my life's end.

Question. Rehearse the Articles of thy belief.

Answer. I BELIEVE in God the Father Almighty, maker of heaven [7]and of earth; And in Jesus Christ his only Son our Lord, which was conceived [8]of the holy Ghost; Born of the Virgin Mary; Suffered under Ponce Pilate, was crucified, dead, and buried, he descended into hell. The third day he rose again from the dead; He ascended into heaven and sitteth [9]at the right hand of God the Father almighty; From thence [10]he shall come to judge the quick and the dead. I believe in the Holy Ghost; The holy catholic Church. The Communion of Saints.

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[4] the [S. L.] [5] pray God [1604] [S. L.] [6] which [1604] [S. L.]
[7] and earth [1549] [8] by [1549]
[9] on [1549] [10] shall he come [1549]

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munion of Saints; The forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

Question. What dost thou chiefly learn in these Articles of thy belief?

Answer. First, I learn to believe in God the Father, who hath made me and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Question. You said, that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments. Tell me how many there be?

Answer. Ten.

Question. Which be they?

Answer. THE same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, [1] who brought thee out of the land of Egypt, out of the house of bondage.

I. [2] Thou shalt have none other Gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath day. Six days shalt thou labour and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

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[1] which have brought thee out [1604] [S. L.]

[2] Vide *supra* p. 174 *note* 1. on [S. L.]

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The forgiveness of sins. The resurrection of the body. And the life everlasting. Amen.

Question. What dost thou chiefly learn in these articles of thy belief?

Answer. First, I learn to believe in God the Father, who hath made me and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Question. You said, that your Godfathers and Godmothers did promise for you, that [3]you should keep God's commandments. Tell me how many there be?

Answer. Ten.

Question. Which be they?

Answer. THE same which God spake in the xx. Chapter of Exodus, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have none other Gods but me.

I. Thou shalt have none other Gods but me. [1552]

Answer. THOU shalt have none other Gods but me.

II. Thou shalt not make to thyself any graven Image, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor in the water under the earth. Thou shalt not bow down to them nor worship them. For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

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III. Thou shalt not take the name of the Lord thy God in vain; For the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember [4]thou keep holy the Sabbath day. Six days shalt thou labour and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou and thy son and thy daughter, thy man-servant and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth,

[3] ye [1549]

[4] that thou [1549]

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V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.
VII. Thou shalt not commit adultery.
VIII. Thou shalt not steal.
IX. Thou shalt not bear false witness against thy neighbour.
X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Question. What dost thou chiefly learn by these Commandments?
Answer. I learn two things; my duty towards God, and my duty towards my neighbour.
Question. What is thy duty towards God?
Answer. My duty towards God is to believe in him, to fear him, and to love him, with all my heart, with all my mind, with all my soul, and with all my strength: to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word; and to serve him truly all the days of my life.
Question. What is thy duty towards thy neighbour?
Answer. My duty towards my neighbour is to love him as myself, and to do to all men, as I would they should do unto me: To love, honour, and succour my father and mother; To honour and obey the King, [1] and all that are put in authority under him: To submit myself to all my governors, teachers, spiritual pastors and masters; To order myself lowly and reverently to all my betters; To hurt nobody by word [2] nor deed: To be true and just in all my dealing; To bear no malice nor hatred in my heart: To keep my hands from picking and stealing; and my tongue from evil speaking, lying, and slandering; To keep my body in temperance, soberness, and chastity; Not to covet nor desire other men's goods: but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto [3] which it shall please God to call me.

Catechist. | *Question.*

My good Child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear therefore, if thou canst say the Lord's prayer.

Answer. OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in

[1] and his Ministers [1604] [S. L.]
[2] or [1604]
[3] the which [1604] [S. L.]
[4] towards [1552] [1549]

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the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.	
V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.	V. Honour thy father and thy mother.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.	X. Thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Question. What dost thou chiefly learn by these Commandments?

Answer. I learn two things; my duty towards God, and my duty towards my neighbour.

Question. What is thy duty towards God?

Answer. My duty towards God is to believe in him, to fear him, and to love him, with all my heart, with all my mind, with all my soul, and with all my strength: To worship him; To give him thanks; To put my whole trust in him; To call upon him; To honour his holy name and his word, and to serve him truly all the days of my life.

Question. What is thy duty [4]toward thy neighbour?

Answer. My duty towards my neighbour is to love him as myself; And to do to all men, as I would they should do [5]unto me. To love, honour, and succour my father and mother; To honour and obey the King, and his Ministers. To submit myself to all my governors, teachers, spiritual Pastors and Masters; To order myself lowly and reverently to all my betters. To hurt nobody by word, nor deed. To be true and just in all my dealing. To bear no malice, nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering. To keep my body in temperance, soberness and chastity. Not to covet nor desire other men's goods. But learn and labour truly to get [6]mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Question. [7]My good Child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear therefore, if thou canst say the Lord's Prayer.

Answer. OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in

[5] to me [1549]
[6] my own [1549]
[7] my good son [1549]

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earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, As we forgive them that trespass against us; and lead us not into temptation, But deliver us from evil. Amen.

Question. What desirest thou of God in this prayer?

Answer. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers ghostly and bodily: and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

Question. How many Sacraments hath Christ ordained in his Church?

Answer. Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Question. What meanest thou by this word *Sacrament?*

Answer. I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question. How many parts [1] are there in a Sacrament?

Answer. Two; the outward visible sign; and the inward spiritual grace.

Question. What is the outward visible sign or form in Baptism?

Answer. Water; wherein the person is baptized, *In the Name of the Father, and of the Son, and of the holy Ghost.*

Answer. Water; wherein the person baptized is dipped, or sprinkled with it, *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Question. What is the inward and spiritual grace?

Answer. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Question. What is required of persons to be baptized?

Answer. Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God, made to them in that Sacrament.

Question. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Answer. Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform.

Answer. Yes; they do perform them by their Sureties, who promise and vow them both in their names; which when they come to age, themselves are bound to perform.

Question. Why was the Sacrament of the Lord's Supper ordained?

Answer. For the continual remembrance of the sacrifice of the death of Christ, [2] and of the benefits which we receive thereby.

Question. What is the outward part or sign of the Lord's Supper?

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[1] be [1604] [S. L.]

[2] and the benefits [1604] [S. L.]

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earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, As we forgive them that trespass against us; and lead us not into temptation, But deliver us from evil. Amen.

Question. What desirest thou of God in this prayer?

Answer. I desire my Lord God, our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people: that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God that he will send us all things that be needful both for our souls and bodies: And that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us from all dangers ghostly and bodily: and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And [3] thus I trust he will do of his mercy and goodness, through our Lord Jesu Christ. And therefore I say, Amen, So be it.

[3] this [1552] [1549]

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Answer. Bread and wine, which the Lord hath commanded to be received.

Question. What is the inward part, or thing signified?

Answer. The body and blood of Christ, which are verily and indeed taken and received [1] by the faithful in the Lord's Supper.

Question. What are the benefits whereof we are partakers thereby?

Answer. The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.

Question. What is required of them [2] who come to the Lord's Supper?

Answer. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

The Curate of every Parish shall diligently upon Sundays and Holy days, after the Second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.

And all Fathers, Mothers, Masters and Dames, shall cause their children, servants, and prentices, (which have not learned their Cathechism,) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.

So soon as Children are come to a competent age, and can say, in their Mother tongue, the Creed, the Lord's Prayer, and the ten Commandments; and also can answer to the other questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a witness of their Confirmation.

And whensoever the Bishop shall give knowledge for children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed.

And, if the Bishop approve of them, he shall confirm them in manner following.

[[3] *The [4] Curate of every Parish, or some other at his appointment, shall diligently upon Sundays and Holy-days, half an hour before Evensong, openly in the Church instruct and examine so many children of his Parish sent unto him, as the time will serve, and as he shall think convenient, in some part of this Catechism.*

And all Fathers, Mothers, Masters and [5] Dames shall cause their children, servants, and prentices (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear and be ordered by the [4] Curate, until such time as they have learned all that is here appointed for them to learn.]

So soon as the Children can say in their Mother tongue the Articles of the faith, the Lord's prayer, the ten Commandments, and also can answer to such questions of this short Catechism, as the Bishop (or such as he shall appoint) shall by his discretion appose them in; then shall they be brought to the Bishop by one that shall be his Godfather, or Godmother, that every child may have a witness of his confirmation.

[[6] *And whensoever the Bishop shall give knowledge for children to be brought before him to any convenient place, for their Confirmation, then shall the [4] Curate of every Parish, either bring, or send in writing, the names of all those children of his Parish, which can say the Articles of the Faith, the Lord's prayer, and the ten Commandments; and also how many of them can answer to the other questions contained in this Catechism.*]

And the Bishop shall confirm them on this wise.

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[1] of the [1604] [S. L.]

[2] which [1604] [S. L.]

[3] These two Rubrics within [ ] do not occur here, but *infra;* they are brought to this place for comparison.

[4] Presbyter or Curate [S. L.]

[5] mistresses [S. L.]

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[[7] *The Curate of every Parish, or some other at his appointment, shall diligently upon Sundays and holy-days half an hour before* [8] *Evening Prayer openly in the Church instruct and examine so many Children of his parish sent unto him as the time will serve, and as he shall think convenient, in some part of this Catechism.*

And all fathers, mothers, masters and dames, shall cause their children, servants, and prentices (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.]

[[7] *The Curate of every Parish, once in six weeks at the least, upon warning by him given, shall upon some Sunday or holy day, half an hour before Evensong, openly in the Church instruct and examine so many Children of his Parish sent unto him, as the time will serve, and, as he shall think convenient, in some part of this Catechism.*

And all fathers, mothers, masters and dames, shall cause their children, servants, and prentices (which are not yet confirmed) to come to the Church at the day appointed, and obediently hear and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.]

So soon as the Children can say in their mother tongue the articles of the faith, the Lord's prayer, the ten Commandments, and also can answer to such questions of this short Catechism, as the Bishop, (or such as he shall appoint) shall by his discretion appose them in; then shall they be brought to the Bishop by one that shall be his godfather, or godmother, that every child may have a witness of his Confirmation.

[[7] *And whensoever the Bishop shall give knowledge for children to be brought afore him to any convenient place, for their Confirmation; then shall the Curate of every Parish either bring, or send in writing, the names of all those children of his Parish, which can say the Articles of their faith, the Lord's prayer, and the x. Commandments, and also how many of them can answer to the other questions contained in this Catechism.*

And the Bishop shall confirm them on this wise.

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[6] This Rubric contained within [ ] does not occur here either in [1604] [S. L.] [1559] [1552] or [1549] but at the end of the office for Confirmation.

[7] These Rubrics within [ ] do not occur here in [1559, 1552, and 1549] but at the end of the office for Confirmation; and are brought to this place for comparison only.

[8] Evensong [1552]

The Order of Confirmation,

OR LAYING ON OF HANDS UPON THOSE THAT ARE BAPTIZED AND COME TO YEARS OF DISCRETION.

Upon the day appointed, all that are to be then confirmed, being placed, and standing in order, before the Bishop; he (or some other Minister appointed by him) shall read this Preface following.

TO the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed, but such as can say the Creed, the Lord's Prayer, and the ten Commandments; and can also answer to such other questions, as in the short Catechism are contained; Which Order is very convenient to be observed; to the end that children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves with their own mouth and consent openly before the Church ratify and confirm the same; and also promise that by the grace of God they will evermore endeavour themselves faithfully to observe such things, as they, by their own confession, have assented unto.

Then shall the Bishop say.

DO ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do, all those things, which your Godfathers and Godmothers then undertook for you?

And every one shall audibly answer.

I do.

Confirmation;

OR LAYING ON OF HANDS.

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Confirmation.

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Confirmation.

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The Bishop.	*The Bishop shall say,* [S. L.]

OUR help is in the Name of the Lord.
Answer. [1]Who hath made heaven and earth;
[2]*Bishop.* Blessed be the Name of the Lord;
Answer. Henceforth world without end.
[2]*Bishop.* Lord, hear our prayers.
Answer. And let our cry come unto thee.

Bishop. Let us pray.	Let us pray.

ALMIGHTY and everliving God, who hast vouchsafed to regenerate these thy servants by water and the holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and [3]fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

[1] which [1604] [S. L.]

[2] Minister [1604]

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OUR help is in the Name of the Lord.
Answer. Which hath made both heaven and earth.
Minister. Blessed is the Name of the Lord.
Answer. Henceforth world without end.
Minister. Lord hear our prayer.
Answer. And let our cry come to thee.

Let us pray.

ALMIGHTY and everliving God, [4] which hast vouchsafed to regenerate these thy servants by water and the holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, (O Lord) with the holy Ghost the comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fulfil them (O Lord) with the spirit of thy holy fear. Amen.

Minister. The Lord be with you.
Answer. And with thy spirit.

Let us pray.

ALMIGHTY and everliving God, who hast vouchsafed to regenerate these thy servants of water and the holy Ghost, and hast given unto them forgiveness of all their sins; Send down from heaven, we beseech thee, (O Lord) upon them thy holy Ghost the comforter, with the manifold gifts of grace; the spirit of wisdom and understanding; The spirit of counsel and ghostly strength, The spirit of knowledge and true godliness; and fulfil them (O Lord) with the spirit of thy holy fear.
Answer. Amen.
Minister. Sign them (O Lord) and mark them to be thine for ever, by the virtue of thy holy cross and passion. Confirm and strength them with the inward unction of thy holy Ghost, mercifully unto everlasting life. Amen.

Then the Bishop shall cross them in the forehead, and lay his hand upon their head, saying,

N. I sign thee with the sign of the cross, and lay my hand upon thee, In the name of the Father, and of the Son, and of the holy Ghost. Amen.

And thus shall he do to every child, one after another; And when he hath laid his hand upon every child, then shall he say,

[3] fulfil them (O Lord) with the spirit of thy holy fear. Amen. [1604] [S. L.]
[4] who [1552]

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Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,	*Then the Bishop shall lay his hand upon every child severally, saying,*
DEFEND, O Lord, this thy child [or *this thy servant*] with thy heavenly grace, that he may continue thine for ever; and daily increase in thy holy Spirit more and more, until he come unto thy everlasting kingdom. Amen.	DEFEND, O Lord, this child with thy heavenly grace, that he may continue thine for ever, and daily increase in thy holy Spirit more and more, until he come unto thy everlasting kingdom. Amen.
Then shall the Bishop say,	*Then shall the Bishop say,*
The Lord be with you. *Answer.* And with thy Spirit.	
And (all kneeling down) the Bishop shall add,	
Let us pray.	Let us pray.
OUR Father, which art in heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.	
And this Collect.	

ALMIGHTY and everliving God, [1]who makest us both to will and to do those things that be good and acceptable [2]unto thy divine Majesty; We make our humble supplications unto thee [3]for these thy servants, upon whom (after the example of [4]thy holy Apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness [5]towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy word, that in the end they may obtain [6]everlasting life; through our Lord Jesus Christ, who with thee and the holy Ghost, liveth and [7]reigneth, ever one God, world without end. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and

[1] which [1604] [S. L.]
[2] unto thy Majesty [1604] [S. L.]
[3] for these children [1604] [S. L.]
[4] the holy Apostles) we have laid our hands [1604] [S. L.]

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Then the Bishop shall lay his hand upon every child severally, saying,

DEFEND, O Lord, this child with thy heavenly grace, that he may continue thine for ever, and daily increase in thy holy Spirit more and more, until he come unto thy everlasting kingdom. Amen.

Then shall the Bishop say,

Let us pray. [1559]

1549

The peace of the Lord abide with you.

Answer. And with thy spirit.

Let us pray.

ALMIGHTY everliving God, which makest us both to will and to do those things that be good and acceptable unto thy Majesty; We make our humble supplications unto thee for these children, upon whom (after the example of thy holy Apostles) we have laid our hands, to certify them (by this sign) of thy favour and gracious goodness toward them. Let thy fatherly hand, we beseech thee, ever be over them; let thy holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy word, that in the end they may obtain [8]the everlasting life; through our Lord Jesus Christ, who with thee and the holy Ghost liveth and reigneth, one God, world without end. Amen.

[4] toward [1604] [S. L.]
[7] reigneth, one God, [1604] [S. L.]
[6] the everlasting life [1604] [S. L.]
[8] the life everlasting [1549]

1662	1604 S. L.
bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*	
Then the Bishop shall bless them, saying thus,	*Then the Bishop shall bless the children, saying thus;*

THE blessing of God Almighty, the Father, the Son, and the holy Ghost, be upon you, and remain with you for ever. *Amen.*

	The Curate of every Parish, &c. as before, *p.* 284 *And all Fathers,* &c. as before *p.* 284. *And whensoever the Bishop,* &c. as before, *p.* 284
And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.	*And there shall none be admitted to the holy Communion, until such time as he can say the Catechism, and be confirmed.*

THE FORM OF	THE FORM OF
Solemnization of Matrimony.	**Solemnization of Matrimony.**
First the Banns of all that are to be married together must be published in the Church three several Sundays, or Holy-days, in the time of Divine Service, immediately before the Sentences for the offertory; the Curate saying after the accustomed manner,	*First, the Banns must be asked three several Sundays or holy-days, in the time of Service, the people being present, after the accustomed manner.*
I PUBLISH the Banns of marriage between M. of —— and N. of ——. If any of you know cause, or just impediment, why these two persons should not be joined together in holy matrimony, ye are to declare it. This is the first [*second* or *third*] time of asking.	

And if the Persons that [1] *are to be married dwell in divers Parishes, the Banns must be asked in both Parishes; and the* [2] *Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the* [2] *Curate of the other Parish.*

At the day and time appointed for solemnization of Matrimony, the persons to be married shall come into the body of	*At the day appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church,*

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[1] should be [1604] [S. L.]

1559 1552	1549
Then the Bishop shall bless the children, thus saying;	*Then shall the Bishop bless the children, thus saying;*

THE blessing of God Almighty, the Father, the Son, and the holy Ghost, be upon you, and remain with you for ever. Amen.

The Curate of every Parish, &c. as before, *p.* 285

And all fathers, &c. as before, *p.* 285
And whensoever the Bishop, &c. as before, *p.* 285

And there shall none be admitted to the holy Communion, until such time as he can say the Catechism, and be confirmed.	*be confirmed.*

THE FORM OF	THE FORM OF
Solemnization of Matrimony.	**Solemnization of Matrimony.**
First the Banns must be asked three several Sundays, or holy-days, in the time of service, the people being present, after the accustomed manner.	*First, the Banns must be asked three several Sundays or holy-days, in the service time, the people being present, after the accustomed manner.*

And if the Persons that would be married dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.
At the day appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church, with their friends and neighbours. And there the Priest shall thus say,

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[2] Presbyter or Curate [S. L.]

1662	1604 S. L.
the Church with their friends and neighbours; and there standing together, the man on the right hand, and the woman on the left, the Priest shall say,	*with their friends and neighbours; and there the Priest shall say thus.*

DEARLY [1] beloved, we are gathered together here in the sight of God, and in the face of [2] this congregation, to join together this man and this woman in holy matrimony; which is an honourable estate, instituted of [3] God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee; and is commended of Saint Paul to be honourable among all men; and therefore [4] is not by any to be enterprised, nor taken in hand, unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the causes for which matrimony was ordained.

First, It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.	One was, the procreation of children, to be brought up in the fear and nurture of the Lord, and praise of God.
Secondly, It was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ's body.	Secondly, it was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency, might marry, and keep themselves undefiled members of Christ's body.
Thirdly, It was ordained for the mutual society, help and comfort, that	Thirdly, for the mutual society, help, and comfort, that

the one ought to have of the other, both in prosperity and adversity. Into [5] which holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

And also, speaking [6] unto the persons that shall be married, he shall say,

I REQUIRE and charge [7] you both (as ye will answer at the dreadful day of judgment when the secrets of all hearts shall be disclosed) that if either of you [8] know any impediment why [9] ye may not be lawfully joined together in matrimony, [10] ye do now confess it. For be ye well assured, that so many as [11] are coupled together otherwise than God's Word doth allow, are not joined together by God; neither is their matrimony lawful.

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[1] beloved friends [1604] [S. L.]
[2] his congregation [1604] his church [S. L.]
[3] of God in Paradise, in, &c. [1604] [S. L.]
[4] is not to be enterprised, &c. [1604] [S. L.]
[5] the which [1604] [S. L.]
[6] to [1604] [S. L.]
[7] you, as you will, &c. [1604] [S. L.]
[8] do know [1604] [S. L.]

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DEARLY beloved friends, we are gathered together here in the sight of God, and in the face of his congregation, to join together this man and this woman in holy matrimony; which is an honourable [12]state, instituted of God in Paradise, in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which holy [12]state Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee; and is commended of Saint Paul, to be honourable among all men; and therefore is not to be enterprised, nor taken in hand unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the causes for [13]the which matrimony was ordained.

[14]One was, the procreation of children, to be brought up in the fear and nurture of the Lord, and praise of God. Secondly, it was ordained for a remedy against sin, and to avoid fornication; that [15]such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ's body. Thirdly, for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity: into the which holy [12]state these two persons present come now to be joined. Therefore if any man can shew any just cause why they may not lawfully be [16]joined together, let him now speak, or else hereafter for ever hold his peace.

And also speaking to the persons that shall be married, he shall say,

I REQUIRE and charge you, (as you will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed) that if either of you do know any impediment, why ye may not be lawfully joined together in matrimony, that ye confess it. For be ye well assured, that so many as be coupled together, otherwise than God's word doth allow, are not [17]joined together by God, neither is their matrimony lawful.

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[9] you [S. L.]
[10] that ye confess it [1604] [S. L.]
[11] be [1604] [S. L.]
[12] estate [1552] [1549]
[13] for which [1552]
[14] one cause was, &c. [1549]
[15] such persons as be married might live chastely in matrimony and keep themselves, &c. [1549]
[16] joined so together [1549]
[17] joined of God, [1549]

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At which day of marriage, if any man do alledge and declare any impediment, why they may not be coupled together in Matrimony, by God's Law, or the Laws of this Realm; and will be bound, and sufficient sureties with him, to the parties; or else put in a caution (to the full value of such charges as the persons to be married [1] do thereby sustain) to prove his allegation; Then the solemnization must be deferred, [2] until such time as the truth be tried.

If no impediment be alledged, then shall the [3] Curate say unto the Man,

N. WILT thou have this woman to thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and, forsaking all other, keep thee only unto her, so long as [4] ye both shall live?

The Man shall answer,

I will.

Then shall the Priest say unto the Woman.

N. WILT thou have this man to thy wedded husband, to live together after God's ordinance in the holy estate of matrimony? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and in health; and forsaking all other, keep thee only unto him, so long as [4] ye both shall live?

The Woman shall answer,

I will.

Then shall the [5] Minister say,

Who giveth this woman to be married to this man?

Then shall they give their troth to each other in this manner.

The Minister, receiving the woman at her father's or friend's hands, shall cause the man with his right hand to take the woman by her right hand, and to say after him as followeth.

And the [5] Minister receiving the woman at her father's or friend's hands, shall cause the man to take the woman by the right hand, and so either to give their troth to other, the man first saying,

I N. take thee N. to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us [6] do part, according to God's holy ordinance; and thereto I plight thee my troth.

Then shall they loose their hands: and the woman, with her right hand taking the man by his right hand, shall likewise say after the Minister,

Then shall they loose their hands, and the woman taking again the man by the right hand, shall say,

I N. take thee N. to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, [7] till death us [6] do part, according to God's holy ordinance; and thereto I give thee my troth.

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[1] do sustain [1604] [S. L.]
[2] unto [1604] [S. L.]
[3] Presbyter or Curate [S. L.]
[4] you [1604] [S. L.]
[5] Presbyter or Minister [S. L.]
[6] depart [1604] [S. L.]

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At which day of marriage, if any man do [8]alledge and declare any impediment, why they may not be coupled together [9]in matrimony by God's law, or the laws of this realm; and will be bound, and sufficient sureties with him, to the parties; or else put in a caution to the full value of such charges as the persons to be married [10]do sustain, to prove his allegation; then the solemnization must be deferred, unto such time as the truth be tried.

If no impediment be alledged, then shall the Curate say unto the man,

N. WILT thou have this woman to thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honour, and keep her, in sickness, and in health? And forsaking all other, keep thee only to her, so long as you both shall live?

The Man shall answer,

I will.

Then shall the Priest say to the woman.

N. WILT thou have this man to thy wedded husband, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou obey him, and serve him, love, honour, and keep him, in sickness and in health? And forsaking all other, keep thee only [11]to him, so long as you both shall live?

The woman shall answer,

I will.

Then shall the Minister say,

Who giveth this woman to be married [12]unto this man?

And the Minister, receiving the woman at her father, or friend's hands, shall cause the man to take the woman by the right hand, and so either to give their troth to other; the man first saying,

I N. take thee N. to my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness, and in health, to love and to cherish, till death us depart, according to God's holy ordinance; and thereto I plight thee my troth.

Then shall they loose their hands; and the woman taking again the man by the right hand, shall say,

I N. take thee N. to my wedded husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness, and in health, to love, cherish, and to obey, till death us depart, according to God's holy ordinance; and thereto I give thee my troth.

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[7] till death do us depart [S. L.] [8] alledge any, &c. [1549]
[9] in matrimony; and will be bound, and sureties with him to, &c. [1549]
[10] doth [1552] [11] unto [1552] [12] to this [1549]

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Then shall they again loose their hands; and the man shall give unto the woman a ring, laying the same upon the book, with the accustomed duty to the Priest and Clerk. And the Priest, taking the ring, shall deliver it unto the man, to put it upon the fourth finger of the woman's left hand.

And the man holding the ring there, and taught by the Priest, shall say, | *And the man taught by the Priest shall say,*

WITH this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the man leaving the ring upon the fourth finger of the woman's left hand, they shall both kneel down; and the Minister shall say, | *the [1] Minister shall say,*

Let us pray.

O ETERNAL God, creator and preserver of all mankind, giver of all spiritual grace, the author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. *Amen.*

Then shall the Priest join their right hands together, and say,

Those whom God hath joined together, let no man put asunder.

Then shall the [1] Minister speak unto the people,

FORASMUCH as N. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a ring, and by joining of hands; I pronounce that they be man and wife together, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

And the [1] Minister shall add this blessing,

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[1] Presbyter or Minister [S. L.]

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Then shall they again loose their hands; and the man shall give unto the woman a ring, laying the same upon the book with the accustomed duty to the Priest and Clerk. And the Priest taking the ring, shall deliver it unto the man, to put it upon the fourth finger of the woman's left hand. And the man, taught by the Priest, shall say,

WITH this ring I thee wed; with my body I thee worship, and with all my worldly goods I thee endow. In the name of the Father, and of the Son, and of the holy Ghost. Amen.

1549

Then shall they again loose their hands; and the man shall give unto the woman a ring, and other tokens of spousage, as gold or silver, laying the same upon the book. And the Priest, taking the ring, shall deliver it unto the man, to put it upon the fourth finger of the woman's left hand. And the man, taught by the Priest, shall say,

WITH this ring I thee wed; this gold and silver I thee give; with my body I thee worship; and with all my worldly goods I thee endow. In the name of the Father, and of the Son, and of the holy Ghost. Amen.

Then the man leaving the ring upon the fourth finger of the woman's left hand, the Minister shall say,

Let us pray.

O ETERNAL God, creator and preserver of all mankind, giver of all spiritual grace, the author of everlasting life; send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name; that as Isaac and Rebecca lived faithfully together; So these persons may surely perform and keep the vow and covenant betwixt them made, whereof this ring given and received, is a token and pledge, and may ever remain in perfect love and peace together, and live according unto thy laws; through Jesus Christ our Lord. Amen.

thy name; that as Isaac and Rebecca (after bracelets and Jewels of gold given of the one to the other for tokens of their matrimony) lived faithfully together; So these persons may surely perform and keep the vow and covenant betwixt them made, whereof this ring given and received is a token and pledge: And may ever remain in perfect love and peace together; And live according to thy laws; through Jesus Christ our Lord. Amen.

Then shall the Priest join their right hands together and say.

Those whom God hath joined together, let no man put asunder.

Then shall the Minister speak unto the people.

FORASMUCH as N. and N. have consented together in holy wedlock, and have witnessed the same [2] before God, and this company; and thereto have given and pledged their troth either to other, and have declared the same by giving and [3] receiving of a ring, and by joining of hands; I pronounce that they be man and wife together; In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

And the Minister shall add this blessing,

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[2] here before God [1549]
[3] receiving gold and silver, and by joining of hands [1549]

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GOD the Father, God the Son, God the holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you; and so fill you with all spiritual benediction and grace, that [1]ye may so live together in this life, that in the world to come [2]ye may have life everlasting. *Amen.*

[3] *Then the Minister or Clerks, going to the Lord's table, shall say or sing this Psalm following.*

Beati omnes. [4]Psalm cxxviij.

Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

[5] *Or this Psalm.*

Deus misereatur. [4]Psalm lxvij.

Glory be to the Father, and to the Son, and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Psalm ended, and the man and the woman kneeling before the Lord's Table, the Priest standing at the Table, and turning his face towards them, shall say,

[6]Glory be to the Father, &c.

As it was in the beginning, &c.

The Psalm ended, and the man and the woman kneeling afore the Lord's Table, the Priest standing at the Table, and turning his face toward them, shall say,

Lord, have mercy upon us.
Answer. Christ, have mercy upon us.
[7] *Minister.* Lord, have mercy upon us.

OUR Father which art in heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil. Amen.

OUR Father which art in heaven, &c.
And lead us not into temptation.

Answer.

But deliver us from evil. Amen.

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[1] you [1604] [S. L.] [2] you [1604]
[3] Then the Presbyter, Minister or Clerks going, &c. [S. L.]
[4] In [S. L.] this Psalm is taken from the last translation.
[5] Or else this Psalm [S. L.] [6] Gloria Patri *at full length* [S. L.]

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GOD the Father, God the Son, God the holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you; and so fill you with all spiritual benediction and grace, that you may so live together in this life, that in the world to come you may have life everlasting. Amen.

Then the Ministers, or Clerks, going to the Lord's Table, shall say or sing this Psalm following.

Beati omnes. Psalm cxxviij.

[8] Glory be to the, &c.
As it was, &c.

1549

GOD the Father bless you. ✠ God the Son keep you. God the holy Ghost lighten your understanding. The Lord mercifully with his favour look upon you; and so fill you with all spiritual benediction and grace, that you may have remission of your sins in this life, and in the world to come life everlasting. Amen.

Then shall they go into the quire, and the Ministers or Clerks shall say or sing this Psalm following.

Glory be to the Father, &c.
As it was in the beginning, &c.

Or else this Psalm following,

Deus misereatur. Psalm lxvii.

Glory be to the Father, &c.

[9] As it was in the be. &c.

The Psalm ended, and the man and the woman kneeling afore the Lord's table; the Priest standing at the Table, and turning his face toward them, shall say,

Deus misereatur nostri. Psalm lxvij.

Glory be to the Father, &c.

As it was in the beginning, &c.

The psalm ended, and the man and woman kneeling afore the altar, the priest standing at the altar, and turning his face toward them, shall say,

Lord, have mercy upon us.
Answer. Christ, have mercy upon us.
Minister. Lord, have mercy upon us.

OUR Father, which [10] art, &c.
And lead us not into temptation.

Answer. But deliver us from evil. Amen.

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[7] Presbyter [S. L.]
[8] Glory be to the Father, &c. As it was in the, &c. [1552]
[9] As it was in the, &c. [1552] [10] art in heaven, &c. [1552] [1549]

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[1] *Minister.* O Lord, save thy servant and thy handmaid;
Answer. [2] Who put their trust in thee.
[1] *Minister.* O Lord, send them help from thy holy place;
Answer. And evermore defend them.
[1] *Minister.* Be unto them a tower of strength.
Answer. From the face of their enemy.
[1] *Minister.* O Lord, hear our prayer.

Answer. And let our cry come unto thee.

[1] *Minister.*

O GOD of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their [3] hearts; that whatsoever in thy holy Word they shall profitably learn, they may in deed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort; so vouchsafe to send thy blessing upon these thy servants, that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives end; through Jesus Christ our Lord. *Amen.*

This Prayer next following shall be omitted, where the woman is past [4] *child-bearing.*

O MERCIFUL Lord, and heavenly Father, by whose gracious gift mankind is increased; We beseech thee, assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children Christianly and virtuously brought up, to thy praise and honour; through Jesus Christ our Lord. *Amen.*

they may see their children's children, unto the third and fourth generation, unto thy praise and honour, through Jesus Christ our Lord. Amen.

O GOD, [5] who by thy mighty power hast made all things of [6] nothing; [5] who also (after other things set in order) didst appoint, that out of man, (created after thine own image and similitude) woman should take her beginning; and knitting them together, didst teach that it should never be lawful to put asunder those whom thou by matrimony [7] hadst made one: O God, [5] who hast consecrated the state of matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that both this man may love his wife, according to thy word, (as Christ did love his spouse the Church, who

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[1] Presbyter [S. L.]
[2] Which [1604] [S. L.]
[3] minds [1604] [S. L.]
[4] Child-birth [1604] [S. L.]

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Minister. O Lord, save thy servant, and thy handmaid;
Answer. Which put their trust in thee.
Minister. O Lord, send them help from thy holy place.
Answer. And evermore defend them.
Minister. Be unto them a tower of strength.
Answer. From the face of their enemy.

Minister. O Lord, hear our prayer.
Answer. And let our cry come unto thee.

| *Minister.* O Lord, hear my prayer.
| *Answer.* And let my cry come unto thee.

The Minister.

| Let us pray.

O GOD of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their minds, that whatsoever in thy holy word they shall profitably learn, they may in deed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sara, to their great comfort; so vouchsafe to send thy blessing upon these thy servants; that they, obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives' end; through Jesu Christ our Lord. Amen.

| bless them. And as thou didst send thy angel Raphael to Thobie and Sara, the daughter of Raguel, to their great comfort, so vouchsafe to send thy blessing upon these thy servants; that they, obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives' end; through Jesu Christ our Lord. Amen.

This [8] Prayer next following shall be omitted, where the woman is past child-birth.

O MERCIFUL Lord, and heavenly Father, by whose gracious gift mankind is increased; We beseech thee, assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children's children unto the third and fourth generation, unto thy praise and honour; through Jesus Christ our Lord. Amen.

O GOD, which by thy mighty power hast made all things of nought; which also after other things set in order, didst appoint that out of man (created after thine own image and similitude) woman should take her beginning; and knitting them together, didst teach that it should never be lawful to put asunder those whom thou by matrimony hadst made one: O God, which hast consecrated the state of matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word, (as Christ did love his spouse the Church, who

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[5] which [1604] [S. L.]
[6] nought [1604] | S. L.]
[7] hast [S. L.]
[8] Prayer following [1549]

1662	1604 S. L.
gave himself for it, loving and cherishing it even as his own flesh,) and also that this woman may be loving and amiable, faithful and obedient to her husband; and in all quietness, sobriety and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom; through Jesus Christ our Lord. *Amen.*	also that this woman may be loving and amiable to her husband, as Rachel, wise as Rebecca, faithful and obedient as Sara, and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. Amen.

Then shall the Priest say,

ALMIGHTY God, [1]who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage; Pour upon you the riches of his grace, sanctify and bless you; that ye may please him both in body and soul, and live together in holy love unto your lives' end. *Amen.*

After which, if there be no Sermon declaring the duties of man and wife, the Minister shall read as followeth.

Then shall begin the Communion. And after the Gospel, shall be said a Sermon, wherein ordinarily (so oft as there is any marriage) the office [2]of a man and wife shall be declared, according to holy Scripture. Or if there be no Sermon, the [3] Minister shall read this that followeth.

ALL ye [4]that are married, or that intend to take the holy estate of matrimony upon you, hear [5]what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul in his Epistle to the Ephesians, the fifth chapter, doth give this commandment to all married men:

[6]Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself: For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church; For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife; and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself.

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[1] which [1604] [S. L.]
[2] of a husband and wife [S. L.]
[3] Presbyter or Minister [S. L.]
[4] which be married, or which intend, &c. [1604] [S. L.]
[5] what holy Scripture [1604] [S. L.]

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gave himself for it, loving and cherishing it, even as his own flesh) And also that this woman may be loving and amiable to her husband as Rachel, wise as Rebecca, faithful and obedient as Sara, and in all quietness, sobriety, and peace, be a follower of holy and Godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. Amen.

Then shall the Priest say,

ALMIGHTY God, which at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage; Pour upon you the riches of his grace, sanctify and bless you; that ye may please him both in body and soul; and live together in holy love unto your lives' end. Amen.

Then shall begin the Communion. And after the Gospel, shall be said a Sermon, wherein ordinarily, (so oft as there is any marriage) the office of a man and wife shall be declared, according to holy Scripture, or if there be no Sermon, the Minister shall read this that followeth.

Then shall the Priest bless the man and the woman, saying,

+ bless you, that ye may please him both in body and soul, and live together in holy love unto your lives' end. Amen.

Then shall be said, after the Gospel, a sermon, wherein ordinarily (so oft as there is any marriage) the office of man and wife shall be declared, according to holy scripture. Or if there be no sermon, the Minister shall read this that followeth.

ALL ye which be married, or which intend to take the holy estate of Matrimony upon you, hear what holy Scripture doth say, as touching the duty of husbands toward their wives, and wives toward their husbands.

Saint Paul, (in his Epistle to the Ephesians, the fifth chapter), doth give this commandment to all married men;

Ye husbands, love your wives, even as Christ loved the Church, and hath given himself for it, to sanctify it, purging it in the fountain of water, through [7] the word; that he might make it unto himself a glorious congregation, not having spot, or wrinkle, or any such thing; but that it should be holy and blameless. So men are bound to love their own wives as their own bodies. He that loveth his own wife, loveth himself: for never did any man hate his own flesh, but nourisheth and cherisheth it, even as the Lord doth the congregation; for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave father and mother, and shall be joined unto his wife, and they two shall be one flesh. This mystery is great; but I speak of Christ and of the congregation. Nevertheless, let every one of you so love his own wife, even as himself.

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[6] Ye husbands, love your wives, even as Christ loved the church; and hath given himself for it, to sanctify it, &c. The remainder of this Exhortation in [1604] as it corresponds to that of [1559] except in two places marked in the notes, is to be read according to the Liturgy of [1559]

[7] thy word [1552]

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Likewise, the same Saint Paul, writing to the Colossians, speaketh thus to all men that [1]are married; Husbands, love your wives, and be not bitter against them.

Hear also what Saint Peter, the Apostle of Christ, who was himself a married man, saith unto [2]them that are married: Ye husbands, dwell with your wives according to knowledge; giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties [3]toward your husbands, even as it is plainly set forth in holy scripture.

Saint Paul, in the aforenamed Epistle to the Ephesians, teacheth you thus: [4]Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church; and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, [5]Let the wife see that she reverence her husband.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson, [4]Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

Saint Peter also doth instruct you [6]very well, thus saying: Ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement.

It is convenient that the new-married persons should receive the holy Communion at the time of their marriage, or at the first opportunity after their marriage.

The new married persons, the same day of their marriage, must receive the holy Communion.

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[1] be [S. L.]
[2] all men that [S. L.]
[3] towards [S. L.]
[4] Ye wives [S. L.]
[5] Let the wife reverence her husband [S. L.]

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Likewise the same Saint Paul, (writing to the Colossians) speaketh thus to all men that be married: Ye men, love your wives, and be not bitter unto them. Coloss. iij.

Hear also what Saint Peter, the Apostle of Christ, which was himself a married man, saith unto all men that are married: Ye husbands, dwell with your wives according to knowledge. Giving honour unto the wife, as unto the weaker vessel, and as heirs together of the grace of life, so that your prayers be not hindered. 1 Pet. iij.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your [7]duty [8]toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul (in the forenamed Epistle to the Ephesians) teacheth you thus; Ye women, submit yourselves unto your own husbands, as unto the Lord. For the husband is the wife's head, even as Christ is the head of the Church. And [9]he is also the saviour of the whole body. Therefore as the Church or congregation is subject unto Christ, so likewise let the wives also be in subjection to their own husbands in all things. And again he saith, Let the wife reverence her husband. And (in his Epistle to the Colossians) Saint Paul giveth you this short lesson; Ye wives submit yourselves unto your own husbands, as it is convenient in the Lord. Ephe. v. Coloss. iij.

Saint Peter also doth instruct you very godly, thus saying; Let wives be subject to their own husbands: so that, if any obey not the word, they may be won without the word by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose apparel, let it not be outward, with braided hair, and trimming about with gold, either in putting on of gorgeous apparel; but let the hid man, which is in the heart, be without all corruption; so that the spirit be mild and quiet, which is a precious thing in the sight of God. 1 Pet. iij.

For after this manner (in the old time) did the holy women which trusted in God apparel themselves; being subject to their own husbands; as Sara obeyed Abraham, calling him Lord; whose daughters ye are made, doing well, and [10]being not dismayed with any fear.

The new married persons (the same day of their marriage) must receive the holy Communion.

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[6] very godly [S. L.]
[7] duties towards [1604]
[8] towards [1552]
[9] he also is [1549]
[10] not being [1604]

1662

THE ORDER FOR

The Visitation of the Sick.

When any person is sick, notice shall be given thereof to the Minister of the Parish; who coming into the sick person's house, shall say,

1604 S. L.

THE ORDER FOR

The Visitation of the Sick.

The Priest entering into the sick perso house, shall say,

Peace be [1]to this house, and to all that dwell in it.

When he cometh into the sick man's presence, he shall say, kneeling down,

REMEMBER not, Lord, our iniquities, nor the iniquities of o forefathers; Spare us, good Lord, spare thy people, whom th hast redeemed with thy most precious blood, and be not angry with for ever.

Answer. Spare us, good Lord.

Then the Minister shall say,

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father which art in he ven, &c.
And lead us not into temptation.

Answer.

But deliver us from evil.[2] Amen

[2]*Minister.* O Lord, save thy servant.

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[1] in [1604]
[2] for thine is the kingdom, the power, and the glory, for ever and ever. Ame [S. L.]

1559 1552

THE ORDER FOR

The Visitation of the Sick.

The Priest entering into the sick person's house, shall say,

1549

THE ORDER FOR

The Visitation of the Sick,

AND THE COMMUNION OF THE SAME.

The Priest entering into the sick person's house, shall say,

Peace be in this house, and to all that dwell in it.

When he cometh into the sick man's presence, he shall say, kneeling down,

When he cometh into the sick man's presence, he shall say this Psalm,

Domine exaudi. [4] Psalm cxliii.

Glory be to the Father, and to the Son, &c.

As it was in the beginning, &c.

With this anthem,

REMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers; Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in heaven, &c.
And lead us not into temptation.

Answer.

But deliver us from evil. Amen.

[5] *Minister.* O Lord, save thy servant.

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[3] Presbyter [S. L.]
[5] The Minister [1549]

[4] printed *at full length* [1549]

1662 | 1604 S. L.

Answer. Which putteth † *his* trust in thee.
[1] *Minister.* Send *him* help from thy holy place.
Answer. And evermore mightily defend *him*.
[1] *Minister.* Let the enemy have [2] no advantage of *him*.
Answer. Nor the wicked approach to hurt *him*.
[1] *Minister.* Be unto *him*, O Lord, a strong tower.
Answer. From the face of *his* enemy.
Minister. O Lord, hear our prayers.
Answer. And let our cry come unto thee.

Minister.

O LORD, look down from heaven, behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety; through Jesus Christ our Lord. *Amen.*

HEAR us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to *him;* that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance: That, if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory: or else, give *him* grace so to take thy visitation, that, after this painful life ended, *he* may dwell with thee in life everlasting; through Jesus Christ our Lord. *Amen.*

[1] *Minister.*

HEAR us, Almighty and most merciful God and Saviour, extend thy accustomed goodness to this thy servant, which is grieved with sickness; visit him, O Lord, as thou didst visit Peter's wife's mother, and the Captain's servant. So visit and restore to this sick person his former health, if it be thy will; or else give him grace so to take thy visitation, that after this painful life ended, he may dwell with thee in life everlasting.[3]

Then shall the [4] Minister exhort the sick person, after this form, or other like.

DEARLY beloved, know this, that Almighty God is the Lord of life and death, and [5] of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly that it is God's visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of [6] others, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the increase of glory, and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father;

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† No difference of type in this and subsequent instances in [1604] and [S. L.]
[1] Presbyter [S. L.]
[2] none [1604] [S. L.]
[3] Amen. [S. L.]
[4] Presbyter or Minister [S. L.]

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Answer. Which putteth his trust in thee.
Minister. Send him help from thy holy place.
Answer. And evermore mightily defend him.
Minister. Let the enemy have none advantage of him.
Answer. Nor the wicked approach to hurt him.
Minister. Be unto him, O Lord, a strong tower.
Answer. From the face of his enemy.
Minister. Lord, hear [7]our prayers.
Answer. And let [8]our cry come unto thee.

[9]*Minister.* | *Minister.*

Let us pray.

O LORD, look down from heaven, behold, visit, and relieve this thy servant; Look upon him with the eyes of thy mercy, give him comfort and sure confidence in thee; defend him from the danger of the enemy, and keep him in perpetual peace and safety; through Jesus Christ our Lord. Amen.

HEAR us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant, which is grieved with sickness: Visit him, O Lord, as thou didst visit Peter's wife's mother, and the captain's servant. So visit and restore unto this sick person his former health, (if it be thy will;) or else give him grace so to take thy visitation, that after this painful life ended, he may dwell with thee in life everlasting. Amen.

and the captain's servant. And as thou preservedst Thobie and Sara by thy angel from danger; So restore unto this sick person his former health (if it be thy will,) or else give him grace so to take thy correction, that after this painful life ended, he may dwell with thee in life everlasting. Amen.

Then shall the Minister exhort the sick person, after this form, or other like.

DEARLY beloved, know this, that Almighty God is the [10]Lord of life and death, and over all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of other, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the increase of glory, and endless felicity: Or else it be sent unto you, to correct and amend in you whatsoever doth offend the eyes of our heavenly

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[5] over all things [1604] [S. L.]
[6] other [1604] [S. L.]
[7] my prayer [1549]
[8] my cry [1549]
[9] The Minister [1552]
[10] Lord over life and death [1549]

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know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto [1]everlasting life.

If the person visited be very sick, then the Curate may end his exhortation in this place, or else proceed.

TAKE therefore in good part the chastisement of the Lord: For (as Saint Paul saith in the twelfth chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of Spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit; that we might be partakers of his holiness. These words, good *brother*, are written in holy Scripture for

If the person visited be very sick, then the [2]Curate may end his exhortation in this place.

TAKE therefore in good worth the chastisement of the Lord: For whom the Lord loveth, he chastiseth; yea, as S. Paul saith, he scourgeth every son which he receiveth. If ye endure chastisement, he offereth himself unto you as unto his own children. What son is he that the father chastiseth not? If ye be not under correction (whereof all true children are partakers), then are ye bastards, and not children. Therefore, seeing that when our carnal fathers do correct us, we reverently obey them, shall we not now much rather be obedient to our spiritual Father, and so live? And they for a few days do chastise us after their own pleasure; but he doth chastise us for our profit, to the intent he may make us partakers of his holiness. These words (good brother) are God's words, and written in holy Scripture for

our comfort and instruction; that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore, taking your sickness, which is thus profitable for you, patiently, I exhort you, in the Name of God, to remember the profession which you made unto God in your baptism. And forasmuch as after this life there is [3]an account to be given unto the righteous Judge, by whom all must be judged, without respect of persons, I require you to examine yourself, and your [4]estate,

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[1] life everlasting [1604]
[2] Presbyter or Curate [S. L.]
[3] a count to be given unto the righteous Judge, of whom all, &c. [1604] [S. L.]
[4] state [1604] [S. L.]
[5] all the true children [1549]

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Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly to his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

If the person visited be very sick, then the Curate may end his exhortation in this place. [1552]

If the person visited be very sick, then the Curate may end his exhortation in this place. [1559]

If the person visited be very sick, then the Curate may end his exhortation at this place.

TAKE therefore in good worth the chastement of the Lord; for whom the Lord loveth he chastiseth; yea, as S. Paul saith, he scourgeth every son which he receiveth. If you endure chastisement, he offereth himself unto you, as unto his own children. What son is he that the father chastiseth not? If ye be not under correction, (whereof [5]all true children are partakers) then are ye bastards, and not children. Therefore, seeing that when our carnal fathers do correct us, we reverently obey them; shall we not now much rather be obedient to our spiritual Father, and so live? And they for a few days do [6]chasten us after their own pleasure; but he doth chastise us for our profit, to the intent he may make us partakers of his holiness.

These words, good brother, are God's words, and written in holy Scripture for our comfort and instruction; that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there [7]would be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory, before he was crucified. So truly our way to eternal joy is to suffer here with Christ: and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore, taking your sickness, which is thus profitable for you, patiently, I exhort you, in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there [8]is an account to be given unto the righteous Judge, of whom all must be judged without respect of persons; I require you to examine yourself, and your state, both toward God and man, so that accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgment. Therefore I shall shortly rehearse the Articles of our faith, that ye may know whether you do believe as a Christian man [9]should, or no.

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[6] chastise [1552] [1549]
[7] should [1552] [1549]
[8] is account [1552] [1549]
[9] should believe, or no [1549]

1662 | 1604 S. L.

both toward God and man; so that, accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not [1]be accused and condemned in that fearful judgment.

Therefore I [2]shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

Here the Minister shall rehearse the Articles of the Faith, saying thus,

DOST thou believe in God the Father Almighty, maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the Holy Catholic Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

The sick Person shall answer,

All this I stedfastly believe.

Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his will, and to declare his debts, what he oweth, and what is owing unto him; for the better discharging of his conscience, and the

Here the [3] Minister shall rehearse the Articles of the faith, saying thus,

DOST thou believe in God the Father Almighty, &c.

As it is in Baptism [1604]
(And so forth as it is in Baptism [S. L.]

Then shall the [3] Minister examine whether he be in charity with all the world, exhorting him to forgive from the bottom of his heart all persons that have offended him; and if he have offended other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he have not afore disposed his goods, let him then make his will, and also declare his debts, what he oweth, and what is owing unto him, for discharging of his conscience, and quietness of his executors. But men must be oft admonished, that they set an

[1] to be [1604] [2] shall shortly rehearse the articles of, &c. [1604] [S. L.]
[3] Presbyter or Minister [S. L.] [4] to his uttermost power [1549]

1559 1552 | 1549

Here the Minister shall rehearse the articles of the faith, saying thus,

DOST thou believe in God the Father Almighty, &c.

And so forth as it is in Baptism.

Then shall the Minister examine whether he be in charity with all the world; exhorting him to forgive from the bottom of his heart, all persons that have offended him; and if he have offended other, to ask them forgiveness: And where he hath done injury, or wrong, to any man, that he make amends [5]to the uttermost of his power. And if he have not afore disposed his goods, let him then make his will. (But men must be oft admonished that they set an order for their temporal goods and lands, when they be in health.) And also [6]declare his debts, what he oweth, and what is owing [6]unto him; for discharging of his conscience, and quietness of his executors.

This may be done before the Minister begin his Prayers, as he shall see cause. [1559]

This may be done before the Minister begin his Prayers, as he shall see cause.

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[5] to declare [1549] [6] to [1549]

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quietness of his executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.	*order for their temporal goods and lands, when they be in health.*

These words before rehearsed may be said before the [1] Minister begin his Prayer, as he shall see cause.

The Minister should not omit earnestly to move such sick persons as are of ability, to be liberal to the poor.	*The [1] Minister may not forget, nor omit to move the sick person, (and that most earnestly) to liberality toward the poor.*
Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the Priest shall absolve him, (if he humbly and heartily desire it) after this sort.	*Here shall the sick person make a special confession, if he feel his conscience troubled with any weighty matter. After which confession, the Priest shall absolve him after this sort.*

OUR Lord Jesus Christ, who hath left power to his church to absolve all sinners [2] who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

And then the Priest shall say [3] the Collect following.

Let us pray.

O MOST merciful God, [2] who according to the multitude of thy mercies, dost so put away the sins of those [2] who truly repent, that thou rememberest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him* (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider *his* contrition, accept *his* tears, assuage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him his* former sins, but strengthen *him* with thy blessed Spirit; and when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen.*

contrition, accept his tears, assuage his pain, as shall be seen to thee most expedient for him. And forasmuch as he putteth his full trust only in thy mercy, impute not unto him his former sins, but [4] take him unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ. Amen.

Then shall the [5] Minister say this Psalm.

In te, Domine, speravi. Psalm lxxi.

[6] IN thee, O Lord, have I put my trust, &c.

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[1] Presbyter or Minister [S. L.] [2] which [1604] [S. L.]
[3] this [S. L.]
[4] when the hour of his dissolution is come, take him, &c. [S. L.]
[5] Priest [1604] Presbyter or Minister [S. L.]

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These words before rehearsed may be said before the Minister begin his prayer, as he shall see cause. [1552]

The Minister may not forget, nor omit to move the sick person, (and that most earnestly) to liberality toward the poor

Here shall the sick person make a special confession, if he feel his conscience troubled with any weighty matter. After which confession, the Priest shall absolve him after this sort.

Here shall the sick person make a special confession, if he feel his conscience troubled with any weighty matter. After which confession the Priest shall absolve him after this form; and the same form of absolution shall be used in all private confessions.

OUR Lord Jesus Christ, who hath left power to his church to absolve all sinners which truly repent and believe in him, of his great mercy forgive thee thine offences; and by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the [7]Son, &c. Amen.

And then the Priest shall say the Collect following.

Let us pray.

O MOST merciful God, which according to the multitude of thy mercies, dost so put away the sins of those which truly repent, that thou rememberest them no more; Open thy eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness; preserve and continue this sick member in the unity of thy Church; consider his contrition, accept his tears, assuage his pain, as shall be seen to thee most expedient for him. And forasmuch as he putteth his full trust only in thy mercy, impute not unto him his former sins, but take him [8]to thy favour; through the merits of thy most dearly beloved Son Jesus Christ. Amen.

Then the Minister shall say this Psalm.

In te, Domine, speravi. Psalm lxxi.

IN thee, O Lord, have I put my trust, &c.

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[6] In [S. L.] this Psalm is taken from the last translation, and printed, as in the other Liturgies, *at full length.*

[7] Son, and of the holy Ghost. Amen. [ ]

[8] unto [1552] [1549]

1662	1604 S. L.
Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be; world without end. Amen.	[1] Glory be to the Father, &c. As it was in the beginning, &c.

Adding this,

O SAVIOUR of the world, who by thy cross and precious blood hast redeemed us, save us, and help us, we humbly beseech thee, O Lord.	O SAVIOUR of the world, save us, which by thy cross and precious blood hast redeemed us, help us, we beseech thee, O God.

Then shall the [2] Minister say.

THE Almighty Lord, [3] who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence; and make thee know and feel, that there is none other name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

And after that shall say,

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

A Prayer for a sick child.

O ALMIGHTY God,[4] &c.

A Prayer for a sick person, when there appeareth small hope of recovery.

O FATHER of mercies,[5] &c.

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[1] Printed *at full length* [S. L.] [2] Presbyter or Minister [S. L.]

[3] which [1604] [S. L.]

[4] and merciful Father, to whom alone belong the issues of life and death: Look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child now lying upon the bed of sickness: visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies' sake: That if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity: Grant this, O Lord, for thy mercies' sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

[5] and God of all comfort, our only help in time of need; We fly unto thee

1559 1552	1549
Glory be to the Father, and to the Son, and to the holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen.	Glory be to the Father, &c. As it was in the beginning, &c.

Adding this, | *Adding this Anthem,*

O SAVIOUR of the world, save us, which by thy cross and precious blood hast redeemed us, help us, we beseech thee, O God.

Then shall the Minister say.

THE Almighty Lord, which is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence; and make thee know and feel, that there is no other name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the name of our Lord Jesus Christ. Amen.

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for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in thy Son Jesus; that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us: Yet forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ, thine or [illegible] and Saviour. *Amen.*

1662	1604 S. L.
A commendatory Prayer for a sick person at the point of departure.	
O ALMIGHTY God, with whom,[1] &c.	
A Prayer for persons troubled in mind or in conscience.	
O BLESSED Lord,[2] &c.	

[1] do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. *Amen.*

[2] the Father of mercies, and the God of all comforts; We beseech thee, look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope; give *him* a right understanding of *himself*, and of thy threats and promises; that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised

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If the sick person desire to be anointed, then shall the Priest anoint him upon the forehead or breast only, making the sign of the cross, saying thus.

AS with this visible oil,[3] &c.

Usque quo, Domine? Psalm xiij.

[4]HOW long wilt thou forget me, &c.
Glory be to the Father, &c.
As it was in the beginning, &c.

---

reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

[3] thy body outwardly is anointed, so our heavenly Father, almighty God, grant of his infinite goodness that thy soul inwardly may be anointed with the holy Ghost, who is the Spirit of all strength, comfort, relief, and gladness. And vouchsafe for his great mercy (if it be his blessed will) to restore unto thee thy bodily health and strength, to serve him; and send thee release of all thy pains, troubles, and diseases, both in body and mind. And howsoever his goodness (by his divine and unsearchable providence) shall dispose of thee; we, his unworthy ministers and servants, humbly beseech the eternal majesty to do with thee according to the multitude of his innumerable mercies, and to pardon thee all thy sins and offences committed by all thy bodily senses, passions, and carnal affections: who also vouchsafe mercifully to grant unto thee ghostly strength, by his holy Spirit, to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee: but that thou mayest have perfect victory and triumph against the devil, sin, and death; through Christ our Lord; who by his death hath overcomed the prince of death; and with the Father and the holy Ghost evermore liveth and reigneth, God, world without end. Amen.

[4] Printed *at full length* [1549]

1662

THE

Communion of the Sick.

Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time, (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the body and blood of our Saviour Christ, when it shall be publicly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him, (which shall be three, or two at the least) and having a convenient place in the sick man's house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle, and Gospel, here following.

1604 S. L.

THE

Communion of the Sick.

Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the [1] Curates shall diligently from time to time, but especially in the plague time, exhort their Parishioners to the oft receiving (in the Church) of the holy Communion of the body and blood of our Saviour Christ, which if they do, they shall have no cause in their sudden visitation to be unquiet for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house, then he must give knowledge over night, or else early in the morning, to the [2] Curate, signifying also how many be appointed to communicate with him: And having a convenient place in the sick man's house, where the [2] Curate may reverently minister, and [3] a good number to receive the Communion with the sick person, with all things necessary for the same, he shall there minister the holy Communion.

[1] Presbyters or Curates [S. L.] [2] Presbyter or Curate [S. L.]
[3] a sufficient number, at least two or three to receive [S. L.]

1559 1552

THE

Communion of the Sick.

Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; Therefore, to the intent they may be always in a readiness to die, whensoever it shall please almighty God to call them; The Curates shall diligently from time to time, but specially in the plague time, exhort their Parishioners to the oft receiving in the Church of the holy Communion of the body and blood of our Saviour Christ. Which (if they do) they shall have no cause, in their sudden visitation, to be unquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then [4] ye must give knowledge over night, or else early in the morning, to the Curate, signifying also how many be appointed to communicate with him.

And having a convenient place in the sick man's house, where the Curate may reverently minister, and a good number to receive the Communion with the sick person, with all things necessary for the same, he shall there minister the holy Communion.

1549

THE

Communion of the Sick.

And if the same day there be a celebration of the holy Communion in the Church, then shall the Priest reserve (at the open Communion) so much of the Sacrament of the body and blood, as shall serve the sick person, and so many as shall Communicate with him, (if there be any.)

And so soon as he conveniently may, after the open Communion ended in the Church, shall go and minister the same, first to those that are appointed to communicate with the sick, (if there be any) and last of all to the sick person himself. But before the Curate distribute the holy Communion, the appointed general confession *must be made in the name of the Communicants, the Curate adding the* Absolution, with the comfortable sentences of Scripture *following in the open Communion. And after the communion ended, the Collect,*

ALMIGHTY and everliving God, we most heartily thank thee, &c.

But if the day be not appointed for the open Communion in the Church, then (upon convenient warning given) the Curate shall come and visit the sick person afore noon. And having a convenient place in the sick man's house, (where he may reverently celebrate) with all things necessary for the same, and not being otherwise letted with the public service, or any other just impediment, he shall there celebrate the holy Communion after such form and sort as hereafter is appointed.

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[4] he [1552] [1549]

1662	1604 S. L.
The Collect.	*The Collect.*
ALMIGHTY, everliving God, maker of mankind, [1] who dost correct those whom thou dost love, and [2] chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health, (if it be thy gracious will;) and whensoever *his* soul shall depart from [3] the body, it may be without spot presented unto thee; through Jesus Christ our Lord. *Amen.*	
The Epistle. Hebr. xij. 5.	*The Epistle.* Heb. 12.
MY Son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth; and scourgeth every son whom he receiveth.	[4] MY son, despise not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loveth, him he correcteth; Yea, and he scourgeth every son whom he receiveth.
The Gospel. S. John v. 24.	*The Gospel.* John 5.
VERILY, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.	VERILY, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come unto damnation, but he passeth from death unto life.

[1] which [1604] [S. L.] [2] chastisest [1604] [S. L.] [3] his body [S. L.]
[4] In [S. L.] the Epistle, Heb. 12. 5, and Gospel, John 5. 24, are taken from the last translation.

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The Celebration *of the* Holy Communion *for the* Sick.

O PRAISE the Lord, all ye nations; laud him, all ye people: for his merciful kindness is confirmed toward us, and the truth of the Lord endureth for ever.

Glory be to the Father, and to the Son, &c.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
} without any more repetition.

The Priest. The Lord be with you.

Answer. And with thy spirit.

Let us pray.

The Collect.

ALMIGHTY everliving God, maker of mankind, which dost correct those whom thou dost love, and chastisest every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thy hand, and to grant that he may take his sickness patiently, and recover his bodily health, (if it be thy gracious will;) and whensoever his soul shall depart from the body, [5]it may be without spot presented unto thee; through Jesus Christ our Lord.[6]

The Epistle. [1552] Heb. 12. | *The Epistle.* Heb. 12.

MY Son, despise not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loveth, him he correcteth; yea, and he scourgeth every son whom he receiveth.

The Gospel. Joh. 5.

VERILY, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come unto damnation, but he passeth from death unto life.

The Preface. The Lord be with you.

[5] it may without spot be presented [1549]
[6] Amen. [1552] [1549]

1662	1604 S. L.
After which the Priest shall proceed according to the form before prescribed for the holy Communion, beginning at these words [Ye that do truly, *&c.*]	
At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.	*At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that be appointed to communicate with the sick.*

But if a man, either by reason of extremity of sickness, or for want of warning in due time to the [1] *Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's body and blood,* [2] *the Curate shall instruct him, that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.*

When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the form of the visitation at [3] *the Psalm* [In thee, O Lord, have I put my trust,] *and go straight to the Communion.*

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[1] Presbyter or Curate [S. L.]
[2] then the Curate [1604] then the Presbyter or Curate [S. L.]
[3] *the Psalm* (In thee, O Lord, do I put my trust) [S. L.]

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1549

Answer. And with thy spirit.
Lift up your hearts, &c.

unto the end of the Canon.

At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that be appointed to communicate with the sick.

At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister to them that be appointed to communicate with the sick, (if there be any,) and then to the sick person. And the sick person shall always desire some, either of his own house, or else of his neighbours, to receive the holy Communion with him, for that shall be to him a singular great comfort, and of their part a great token of charity.

And if there be more sick persons to be visited the same day that the Curate doth celebrate in any sick man's house, then shall the Curate (there) reserve so much of the Sacrament of the body and blood as shall serve the other sick persons, and such as be appointed to communicate with them, (if there be any:) and shall immediately carry it, and minister it unto them.

But if any man, either by reason of extremity of sickness, or for lack of [4]*warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's body and blood; then the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he* [5]*doth eat and drink the body and blood of our Saviour Christ, profitably to his soul's health, although he do not receive the Sacrament with his mouth.*

When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the form of the visitation at the Psalm, In thee, O Lord, have I put my trust, *and go straight to the Communion.*

the Priest, for more expedition, shall use this order at the visitation.

The Anthem.

Remember not, Lord, &c.
Lord, have mercy upon us.
Christ have mercy upon us.
Lord, have mercy upon us.

OUR Father which art in heaven, &c.
And lead us not into temptation.
Answer. But deliver us from evil. Amen.

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[4] warning given in due time to the Curate, or by any other just impediment, do not, &c. [1549]

[5] doth eat and drink spiritually the body and blood [1549]

1662	1604 S. L.

In the [1] time of the plague, sweat, or such other like contagious times of sickness or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the [2] Minister may [3] only communicate with him.

THE ORDER FOR

The Burial of the Dead.

Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.

The Priest and Clerks meeting the corpse at the entrance of the Churchyard, and going before it, either into the Church, or towards the grave, shall say, or sing,

I AM the resurrection and the life, saith the Lord; he that believeth in me, though he were dead, yet shall he live; And whosoever liveth and believeth in me shall never die. S. John xi. 25. 26.

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see

THE ORDER FOR

The Burial of the Dead.

The Priest meeting the corpse at the Church stile, shall say, or else the Priest and Clerks shall sing, and so go either into the Church, or towards the grave.

[4] I AM the resurrection and the life, (saith the Lord;) He that believeth in me, yea, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall not die for ever. John 11.

I KNOW that my redeemer liveth, and that I shall rise out of the earth in the last day, and shall be covered again with my skin, and shall see God in my flesh: yea, and I myself shall be-

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[1] time of Plague, Sweat, or such other like contagious times of sicknesses or diseases, &c. [1604] [S. L.]

[2] Presbyter or Minister [S. L.]

[3] alonely [1604] [S. L.]

[4] I am the resurrection and the life saith the Lord; he that believeth in me,

1559 1552

In the time of Plague, Sweat, or such other like contagious times of sicknesses or diseases, when none of the Parish, or neighbours, can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may alonely communicate with him.

1549

Let us pray.

O LORD, look down from heaven, &c.

With the first part of the exhortation, and all other things unto the Psalm.

IN thee, O Lord, have I put my trust, &c.

And if the sick desire to be anointed, then shall the Priest use the appointed prayer without any Psalm.

THE ORDER FOR

The Burial of the Dead.

THE ORDER FOR

The Burial of the Dead.

The Priest meeting the corpse at the Church stile, shall say: Or else the Priests and Clerks shall sing, and so go either [5] unto the Church, or towards the grave.

I AM the resurrection and the life, (saith the Lord;) He that believeth in me, yea, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall not die for ever. John xi.

I KNOW that my redeemer liveth, and that I shall rise out of the earth in the last day, and shall be covered again with my skin; and shall see God in my flesh; yea, and I myself shall behold him, not with other, but with [6] the same eyes. Job. xix.

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though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall not die for ever. [S. L.] The other two sentences are precisely as in [1662]

[5] into [1549]

[6] these [1552] [1549]

1662

for myself, and mine eyes shall behold, and not another. Job. xix. 25. 26. 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. 1 Tim. vi. 7. Job. 1. 21.

After they are come into the Church, shall be read one or both of these [1] *Psalms following.*

Dixi, Custodiam. Psalm xxxix.

Domine, refugium. Psalm xc.

Then shall follow the [2] *Lesson taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.*

1 Cor. xv. 20.

NOW is Christ risen from the dead, and become the first-fruits of them that slept ..... your labour is not in vain in the Lord.

1604 S. L.

hold him, not with other, but with these same eyes. Job. 19.

WE brought nothing into this world, neither may we carry anything out of this world. The Lord giveth, and the Lord taketh away. Even as it pleaseth the Lord, so cometh things to pass: Blessed be the Name of the Lord. 1 Tim. 6. Job. 1.

When they come to the grave, while the corpse is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing;

MAN that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.[3] Job. 14.

In the midst of life we are in death; of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us,

In the midst of life we be in death; of whom may we seek for succour, but of thee, O Lord, which for our sins [4]justly art displeased? Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts, shut not up thy merciful eyes to our prayers: but spare

[1] These Psalms are printed *at full length*, with the Doxology, in [1662]

[2] The Lesson is printed *at full length* in [1662]

[3] Man that is born of a woman, is of few days and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. Job. 14. 1. 2. [S. L.]

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WE brought nothing into this world, neither may we carry anything out of this world. 1 Tim. vi.

The Lord giveth, and the Lord taketh away. Even as [5]it hath pleased the Lord, so cometh things to pass; Blessed be the Name of the Lord. Job. 1.

When they come [6]to the grave, whiles the corpse is made ready to be laid into the earth, the Priest shall say, [7]or the [8]Priests, and Clerks shall sing.

Job. ix. MAN that is born of a woman hath but a short time to live, and is full of misery: he cometh up, and is cut down like a flower; he flieth as it were a shadow, and never continueth in one stay. Job. ix.

In the midst of life we be in death; of whom may we seek for succour, but of thee, O Lord, which for our sins [9]justly art displeased? Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death. Thou knowest, Lord, the secrets of our hearts; shut not up thy merciful eyes to our prayers; But spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

¶ In the midst of life we be in death; of whom may we seek for

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[4] art justly [S. L.]
[5] it pleaseth the Lord. [1549]
[6] at the grave [1552] [1549]
[7] or else the Priest and Clerks shall sing. [1549]
[8] Priest [1552]
[9] justly art moved [1549]

1662	1604 S. L.
Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.	us, Lord most holy, O God most mighty, O holy and [1]merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

Then, while the earth shall be cast upon the body by some standing by, the Priest shall say,

FORASMUCH as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear [2]*brother* here departed, we therefore commit [2]*his* body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain [3]hope of the resurrection to eternal life, through our Lord Jesus Christ; who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

Then shall be said, or sung.

I HEARD a voice from heaven, saying unto me, Write; From henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours.	[4]I HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead, which die in the Lord, Even so saith the Spirit, that they rest from their labours.

Then shall follow this [5] Lesson, taken out of the xv. Chapter to the Corinthians, the first Epistle.

[6]CHRIST is risen from the dead, and become the first-fruits of them that sleep. For by a man came death, &c. ..... your labour is not in vain in the Lord.

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[1] most merciful [S. L.] [2] no difference in type [1604] [S. L.]
[3] hope of resurrection [1604] [S. L.]
[4] I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours. Revel. 14. 13. [S. L.]

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Then while the earth shall be cast upon the body by some standing by, the Priest shall say,

FORASMUCH as it hath pleased almighty God of his great mercy to take unto himself the Soul of our dear brother here departed, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of resurrection to eternal life, through our Lord Jesus Christ, who shall change our vile body that it may be like to his glorious body, according to the mighty working, whereby he is able to subbue all things to himself.

Then the Priest casting earth upon the Corpse shall say,

I COMMEND thy soul to God the Father almighty, and thy body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of resurrection to eternal life, through our Lord Jesus Christ; who shall change our vile body, that it may be like to his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

Then shall be said, or sung,

I HEARD a voice from heaven saying unto me, Write, from henceforth, blessed are the dead which die in the Lord. Even so saith the Spirit, that they rest from their labours.

Then shall follow this [7] Lesson, taken out of the xv. Chap. to the Corinthians, the first Epistle.

CHRIST is risen from the dead, and become the first-fruits of them that [8]sleep. For by a man came death, &c. ..... your labour is not in vain in the Lord.

I HEARD a voice from heaven, saying unto me, write, blessed are the dead which die in the Lord. Even so saith the Spirit, that they rest from their labours. Apoca. xiv.

Let us pray.

WE commend into thy hands of mercy (most merciful Father) the soul of this our brother

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[5] The Lesson is printed *at full length* in [1604] [S. L.]

[6] Christ is risen from the dead, and become the first-fruits of them that slept. For since by man came death, &c. ..... your labour is not in vain in the Lord. 1 Cor. 15. 20. [S. L.]

[7] The Lesson is printed *at full length* in [1559] [1552]

[8] slept [1552]

1662	1604	S. L.

1559 1552 1549

departed, N. And his body we commit to the earth; beseeching thine infinite goodness, to give us grace to live in thy fear and love, and to die in thy favour; that when the judgment shall come, which thou hast committed to thy well-beloved Son, both this our brother, and we, may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying: Come, ye blessed Children of my Father; Receive the Kingdom prepared for you before the beginning of the world. Grant this, merciful Father, for the honor of Jesu Christ, our only Saviour, Mediator and Advocate. Amen.

This prayer shall also be added.

ALMIGHTY God, we give thee hearty thanks for this thy servant, whom thou hast delivered from the miseries of this wretched world, from the body of death, and all temptation: And, as we trust, hast brought his soul, which he committed into thy holy hands, into sure consolation and rest. Grant, we beseech thee, that at the day of judgment his soul and all the souls of thy elect, departed out of this life, may with us and we with them, fully receive thy promises, and be made perfect altogether; through the glorious resurrection of thy Son Jesus Christ our Lord.

These [1] Psalms with other suffrages following, are to be said in the church, either before or after the burial of the corpse.

Dilexi, quoniam. Psalm cxvj.

I AM well pleased, &c.

Glory be to the Father, &c.
As it was in the beginning, &c.

[1] These Psalms are printed *at full length* in [1549]

1662	1604 S. L.
Then the Priest shall say.	*The Lesson ended, the Priest shall say*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.	OUR Father which art in heaven, &c. And lead us not into temptatior *Answer.* But deliver us from evil. Amer

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Domine, probasti. Psalm cxxxix.

O LORD, thou hast searched me out, &c.
Glory be to the Father, &c.
As it was in the beginning, &c.

Lauda, anima mea. Psalm cxlvi.

PRAISE the Lord, (O my soul) &c.
Glory be to the Father, &c.
As it was in the beginning, &c.

Then shall follow this [1] Lesson, taken out of the xv. Chapter to the Corinthians, the first Epistle.

CHRIST is risen from the dead, and become the first-fruits of them that slept. For by a man came death, &c. ..... your labour is not in vain in the Lord. 1 Cor. xv.

The Lesson ended, the Priest shall say, | *The Lesson ended, then shall the Priest say,*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father which art in heaven, &c.
And lead us not into temptation.

Answer.

But deliver us from evil. Amen.

Priest. Enter not (O Lord) into judgment with thy servant.
Answer. For in thy sight no living creature shall be justified.
Priest. From the gates of hell.
Answer. Deliver their souls, O Lord.
Priest. I believe to see the goodness of the Lord.
Answer. In the land of the living.

[1] The Lesson is printed *at full length* in [1549]

1662

Priest.

ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world; beseeching thee, that it may please thee of thy gracious goodness shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. *Amen.*

1604 S. L.

[1] *The Priest.*

ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord, and in whom the souls of them that be elected, after they be delivered from the burden of the flesh, be in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver this N. our brother out of the miseries of this sinful world, beseeching thee, that it may please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom, that we with this our brother, and all other departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory. Amen.

The Collect.

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who [2]also hath taught us, (by his holy [3]Apostle Saint Paul,) not to be sorry, as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him, as our hope is this our [4]*brother* doth; and that, at the general resurrection in the last day, we may be found acceptable in thy sight, and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my

[1] Presbyter [S. L.]

[2] also taught us [1604] [S. L.]

1559 1552

The Priest.

ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord, and in whom the souls of them that be elected, after they be delivered from the burden of the flesh, be in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver this N. our brother, out of the miseries of this sinful world; beseeching thee, that it may please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to haste thy kingdom; that we, with this our brother, and all other departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory. Amen.

The Collect.

O MERCIFUL God, the father of our Lord Jesus Christ, who is the Resurrection and the life, in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also taught us (by his holy Apostle Paul) not to be sorry, as men without hope, for them that sleep in him; We meekly beseech thee (O

1549

Priest. O Lord, graciously hear my prayer.

Answer. And let my cry come unto thee.

Let us pray.

O LORD, with whom do live the spirits of them that be dead; and in whom the souls of them that be elected, after they be delivered from the burden of the flesh, be in joy and felicity; Grant unto this thy servant, that the sins which he committed in this world be not imputed unto him; but that he, escaping the gates of hell, and pains of eternal darkness, may ever dwell in the region of light with Abraham, Isaac, and Jacob, in the place where is no weeping, sorrow, nor heaviness; and when that dreadful day of the general resurrection shall come, make him to rise also with the just and righteous, and receive this body again to glory, then made pure and incorruptible: set him on the right hand of thy Son Jesus Christ, among thy holy and elect, that then he may hear with them these most sweet and comfortable words; Come to me, ye blessed of my Father, possess the kingdom which hath been prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. Amen.

[3] Apostle Paul [1604]

[4] no difference of type [16

1662 | 1604 S. L.

Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ, our mediator and redeemer. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore. *Amen.*

1549

THE CELEBRATION OF THE HOLY COMMUNION WHEN THERE IS A BURIAL OF THE DEAD.

Quemadmodum. Psalm. xlii.

LIKE as the hart desireth the water brooks : so longeth my soul after thee, O God.

My soul is athirst for God, yea, even for the living God : when shall I come to appear before the presence of God?

My tears have been my meat day and night : while they daily say unto me, Where is now thy God?

Now when I think thereupon, I pour out my heart by myself : for I went with the multitude, and brought them forth unto the house of God, in the voice of praise and thanksgiving, among such as keep holy day.

Why art thou so full of heaviness (O my soul) and why art thou so unquiet within me?

Put thy trust in God, for I will yet give him thanks, for the help of his countenance.

My God, my soul is vexed within me : therefore will I remember thee concerning the land of Jordan, and the little hill of Hermonim.

One deep calleth another, because of the noise of thy water-pipes : all thy waves and storms are gone over me.

The Lord hath granted his loving-kindness on the day-time : and in the night season did I sing of him, and made my prayer unto the God of my life.

I will say unto the God of my strength, why hast thou forgotten me? why go I thus heavily, while the enemy oppresseth me?

My bones are smitten asunder, while mine enemies (that trouble me) cast me in the teeth; namely, while they say daily unto me, where is now thy God?

1559 1552	1549
Father) to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him, as our hope is this our brother doth; and that at the general resurrection in the last day, we may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the Kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. Amen.	

1549

Why art thou so vexed (O my soul) and why art thou so disquieted within me?

O put thy trust in God, for I will yet thank him, which is the help of my countenance, and my God.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be; world without end. Amen.

Collect.

O MERCIFUL God, the Father of our Lord Jesu Christ, who is the resurrection and the life; In whom whosoever believeth shall live, though he die; And whosoever liveth and believeth in him, shall not die eternally; who also hath taught us (by his holy Apostle Paul) not to be sorry, as men without hope, for them that sleep in him; We meekly beseech thee (O Father) to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may sleep in him, (as our hope is this our brother doth;) and at the general resurrection in the last day, both we and this our brother departed, receiving again our bodies, and rising again in thy most gracious favour, may with all thine elect Saints, obtain eternal joy. Grant this, O Lord God, by the means of our advocate Jesus Christ; which, with thee and the holy Ghost, liveth and reigneth one God for ever. Amen.

The Epistle. 1 Thess. iv.

I WOULD not, brethren, that ye should be ignorant, &c. ..... Wherefore comfort yourselves one another with these words.

The Gospel. John vi.

JESUS said to his disciples, &c. ..... and I will raise last day.

1662

THE THANKSGIVING OF WOMEN

AFTER CHILD-BIRTH,

COMMONLY CALLED,

The Churching of Women.

The woman, at the usual time after her delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Priest shall say unto her,

FORASMUCH as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of child-birth, you shall therefore give hearty thanks unto God, and say,

(Then shall the Priest say the cxvith Psalm.)

Dilexi quoniam. Psalm cxvi.

[3] I AM well pleased: that the Lord hath heard the voice of my prayer;

That he hath inclined his ear, &c.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Or Psalm cxxvii. *Nisi Dominus.*

[4] EXCEPT the Lord build the house: &c.

Glory be to the Father, and to the Son; and to the Holy Ghost;

As it was in the beginning, is

1604 S. L.

THE THANKSGIVING OF WOMEN

AFTER CHILD-BIRTH,

COMMONLY CALLED,

The Churching of Women.

The woman shall come into the Church, and there shall kneel down in some convenient place, nigh unto the place where the [1] Table standeth, and the Priest standing by her, shall say these words, or such like, as the case shall require.

FORASMUCH as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of child-birth; ye shall therefore give hearty thanks unto God, and pray

[2] Then shall the Priest say this Psalm

Psalm 121.

[3] I HAVE lifted up mine eyes unto the hills: from whence cometh my help.

My help cometh, &c.

Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now, &c.

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[1] Lord's Table [S. L.]

[2] *Then shall the Presbyter say this Psalm following, Or else Psalm the 27.* [S. L.] This Psalm (121), with the Doxology, is printed *at full length*, and taken from the last translation. Psalm 27. is not printed.

[3] These Psalms in [1662] [1604] respectively are printed *at full length.*

1559 1552

THE THANKSGIVING OF WOMEN

AFTER CHILD-BIRTH,

COMMONLY CALLED,

The Churching of Women.

The woman shall come into the Church, and there shall kneel down in some convenient place, nigh unto the place where the table standeth, and the Priest, standing by her, shall say these words, or such like, as the case shall require.

FORASMUCH as it hath pleased [5]the almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of child-birth; ye shall therefore give hearty thanks unto God and pray.

Then shall the Priest say this Psalm.

[6]I HAVE [7]lift up mine eyes unto the hills: from whence cometh my help.

My help cometh, &c.

[8]Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now, &c.

1549

THE ORDER OF

The Purification of Women.

The woman shall come into the Church, and there shall kneel down in some convenient place, nigh unto the quire door; and the priest standing by her shall say these words or such like, as the case shall require.

FORASMUCH as it hath pleased Almighty God of his goodness to give you safe deliverance, and your child baptism, and hath preserved you in the great danger of child-birth; ye shall therefore give hearty thanks unto God, and pray.

Then shall the Priest say this Psalm.

Levavi oculos. Psalm cxxi.

[6]I HAVE lifted up mine eyes unto the hills: from whence cometh my help

My help cometh, &c.

Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now, and ever, &c.

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[4] This Psalm is printed *at full length* in [1662] [5] Almighty God [1552]
[6] This Psalm is printed *at full length* in [1559] [1552] [1549]
[7] lifted [1552]
[8] Glory be to the Father, and to the Son, and to, &c. As it was in the beginning, is now, and ever, &c. [1552]

1662	1604 S. L.
now, and ever shall be : world without end. Amen.	
Then the Priest shall say,	
Let us pray.	
Lord, have mercy upon us. *Christ, have mercy upon us.* Lord, have mercy upon us.	Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.
OUR Father which art in heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil. For thine is the kingdom, The power and the glory, For ever and ever. Amen.	OUR Father which art in heaven, &c. And lead us not into temptation. *Answer.* But deliver us from evil.[1]

[2] *Minister.* O Lord, save this woman thy servant.
Answer. [3] Who putteth her trust in thee.
[2] *Minister.* Be thou to her a strong tower;
Answer. From the face of her enemy.
[2] *Minister.* [4] Lord, hear our prayer.
Answer. And let our cry come unto thee.

Minister. Let us pray.	*Priest.* Let us pray.
O ALMIGHTY God, we give thee humble thanks for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of child-birth; Grant, we beseech thee, most merciful Father, that she, through thy help, may both faithfully live, and walk according to thy will, in this life present; and also may be partaker of everlasting glory in the life to come; through Jesus Christ our Lord. *Amen.*	O ALMIGHTY God, which hast delivered this woman thy servant from the great pain and peril of child-birth: grant, we beseech thee, most merciful Father, that she, through thy help, may both faithfully live, and walk in her vocation, according to thy will, in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. Amen.

[5] *The woman that cometh to give her thanks, must offer accustomed offerings; and if there be a Communion, it is convenient that she receive the holy Communion.*

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[1] Amen [S. L.]
[2] which [1604] [S. L.]
[2] Priest [1604] Presbyter [S. L.]
[4] O Lord [S. L.]

1559 1552	1549

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art, &c. [1559]	OUR Father which art in heaven, &c.
OUR Father, which, &c. [1552]	And lead us not into temptation.
And lead us not into temptation.	
Answer.	*Answer.*
But deliver us from evil. Amen.	But deliver us from evil. Amen.

Priest. O Lord, save this woman thy servant.
Answer. Which putteth her trust in thee.
Priest. Be thou to her a strong tower.
Answer. From the face of her enemy.
Priest. Lord, hear our prayer.
Answer. And let our cry come [6]unto thee.

Priest. Let us pray.

O ALMIGHTY God, which hast delivered this woman thy servant from the great pain and peril of child-birth; Grant, we beseech thee, most merciful Father, that she through thy help may both faithfully live, and walk in her vocation, according to thy will, in this life present; and also may be partaker of everlasting glory in the life to come; through Jesus Christ our Lord. Amen.

The woman that cometh to give her thanks, must offer accustomed offerings; and if there be a Communion, it is convenient that she receive the holy Communion.	*The woman that is purified, must offer her Chrism, and other accustomed offerings; And if there be a Communion, it is convenient that she receive the holy Communion.*

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[5] *The woman that cometh to give her thanks, it is convenient that she receive the holy Communion, if there be any at that time.* [S. L.]
[6] to thee [1549]

1662

A Commination,

OR

DENOUNCING OF GOD'S ANGER AND JUDGMENTS AGAINST SINNERS,

WITH CERTAIN PRAYERS, TO BE USED ON THE FIRST DAY ON LENT, AND AT OTHER TIMES, AS THE ORDINARY SHALL APPOINT.

After Morning Prayer, the Litany ended according to the accustomed manner, the Priest shall, in the reading-Pew or Pulpit, say,

1604 S. L.

A Commination

AGAINST SINNERS, WITH CERTAIN PRAYERS TO BE USED DIVERS TIMES [1] IN THE YEAR.

After Morning prayer, the people being called together by the ringing of a bell, and assembled in the Church, the English Litany shall be said, after the accustomed manner: Which ended, the Priest shall go into the pulpit, and [2] say thus.

BRETHREN, in the primitive Church, there was a godly discipline, that, at the beginning of Lent, such persons [3] as stood convicted of notorious sin, were put to open penance, [4] and punished in this world, that their souls might be saved in the day of the Lord; and that [5] others, admonished by their example, might be the more afraid to offend. [6] Instead whereof, (until the said discipline may be restored again, [7] which is much to be wished,) it is thought good that at this time [8] (in the presence of you all) should be read the general sentences of God's cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every sentence, *Amen*. To the intent that, [9] being admonished of the great indignation of God against sinners, ye may the rather be [10] moved to earnest and true repentance; and may walk more warily in these dangerous days; fleeing from such vices, for [11] which ye affirm with your own mouths the curse of God to be due.

CURSED is the man that maketh any carved or molten image, to worship it.

CURSED is the man that maketh any carved or molten image, an abomination to the Lord, the work of the hands of the craftsman, and putteth it in a secret place to worship it. [12] Deut. 27. 15.

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[1] in the year, and especially on the first day of Lent, commonly called, Ash-wednesday. [S. L.]

[2] *say thus, the people sitting and attending with reverence* [S. L.]

[3] as were notorious sinners, were put, &c. [1604] [S. L.]

[4] and did humbly submit themselves to undergo punishment in this world, that, &c. [S. L.]

[5] other [1604]

[6] In the stead [1604] [S. L.]

1559 1552

A Commination

AGAINST SINNERS, WITH CERTAIN PRAYERS, TO BE USED DIVERS TIMES IN THE YEAR.

After Morning Prayer, the people being called together by the ringing of a Bell, and assembled in the Church, the English Litany shall be said after the accustomed manner; which ended, the Priest shall go into the pulpit, and say thus:

1549

The First Day of Lent,

COMMONLY CALLED

ASH-WEDNESDAY.

After Matins ended, the people being called together by the ringing of a bell, and assembled in the Church, the English Litany shall be said after the accustomed manner; which ended, the Priest shall go into the pulpit, and say thus:

BRETHREN, in the Primitive Church there was a godly discipline, that, at the beginning of Lent, such persons as were notorious sinners, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that [13]others admonished by their example might be more afraid to offend. In the stead whereof, until the said discipline may be restored again (which thing is much to be wished) it is thought good that at this time (in your presence) should be read the general sentences of God's cursing against impenitent sinners, gathered out of the xxvij. Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every sentence, Amen: To the intent that you being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentance, and may walk more warily in these dangerous days; fleeing from such vices, for the which ye affirm with your own mouths the curse of God to be due.

CURSED is the man that maketh any carved or molten Image, an abomination to the Lord, the work of the hands of the craftsman, and putteth it in a secret place to worship it.

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[7] which thing is much to be wished [1604] [S. L.]
[8] in your presence [1604] [S. L.]
[9] you, being, &c. ..... may, &c. [1604] [S. L.]
[10] called [1604] [S. L.]
[11] the which [1604] [S. L.]
[12] These references are found only in [S. L.] in the margin.
[13] other [1549]

1662	1604 S. L.
And the people shall answer and say,	*And the people shall answer and say,*
Amen.	Amen.

[1] *Minister.* Cursed is he that curseth his father and mother, Deut. 27. 16. Pro. 20. 20.

Answer. *Amen.*	*Answer.* Amen.
Minister.	[1] *Minister.*
Cursed is he that removeth his neighbour's landmark.	Cursed is he that removeth away the mark of his neighbour's land. Deut. 27. 17.
Answer. *Amen.*	*Answer.* Amen.

[1] *Minister.* Cursed is he that maketh the blind to go out of his way. Deut. 27. 18.

Answer. *Amen.*	*Answer.* Amen.
Minister. Cursed is he that perverteth the judgment of the stranger, the fatherless, and widow.	[1] *Minister.* [2] Cursed is he that letteth in judgment the right of the stranger, of them that be fatherless, and of widows.
Answer. *Amen.*	*Answer.* Amen.

[1] *Minister.* Cursed is he that smiteth his neighbour secretly. Deut. 27. 24.

Answer. *Amen.*	*Answer.* Amen.

[1] *Minister.* Cursed is he that lieth with his neighbour's wife. Lev. 20. 10.

Answer. *Amen.*	*Answer.* Amen.
Minister. Cursed is he that taketh reward to slay the innocent.	[1] *Minister.* Cursed is he that taketh reward to slay the soul of innocent blood. Deut. 27. 25.
Answer. *Amen.*	*Answer.* Amen.

[1] *Minister.* Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord. Jer. 17. 5.

Answer. *Amen.*	*Answer.* Amen.
Minister. Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners.	[1] *Minister.* Cursed are the unmerciful, the fornicators, and adulterers, and the covetous persons, the worshippers of images, slanderers, drunkards, and extortioners. Mat. 25. 41. 1 Cor. 6. 9, 10. Gal. 5. 19, 20, 21. Ps. 15. 3.
Answer. *Amen.*	*Answer.* Amen.

Minister. NOW seeing that all they [3] are accursed (as the prophet David beareth witness,) [4] who do err and go astray from the commandments of God; let us (remembering the dreadful judgment hanging over our heads, and [5] always ready to fall upon us) return unto our Lord God, with all contrition and meekness of heart; bewailing and lamenting

Ps. 119. 21.†

† The *verses* are not printed in [1604]

[1] Presbyter [S. L.]

[2] Cursed is he that in judgment hindereth, stoppeth, or perverteth the right of the stranger, of them that be fatherless, and of widows. Deut. 27. 19. [S. L.]

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And the people shall answer, and say

Amen.

Minister. Cursed is he that curseth his father [6] or mother.

Answer. Amen. | *Answer.* Amen.

Minister. Cursed is he that removeth away the mark of his neighbour's land.

Answer. Amen. | *Answer.* Amen.

Minister. Cursed is he that maketh the blind to go out of his way.

Answer. Amen. | *Answer.* Amen.

Minister. Cursed is he that letteth in judgment the right of the stranger, of them that be fatherless, and of widows.

Answer. Amen. | *Answer.* Amen.

Minister. Cursed is he that smiteth his neighbour secretly.

Answer. Amen. | *Answer.* Amen.

Minister. Cursed is he that lieth with his neighbour's wife.

Answer. Amen. | *Answer.* Amen.

Minister. Cursed is he that taketh reward to slay the soul of innocent blood.

Answer. Amen. | *Answer.* Amen.

Minister. Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answer. Amen.

Minister. Cursed are the unmerciful, the fornicators, and adulterers, and the covetous persons, the worshippers of images, slanderers, drunkards, and extortioners.

Answer. Amen.

Answer. Amen.

Minister. Cursed are the unmerciful, the fornicators, and advouterers, the covetous persons, the worshippers of images, slanderers, drunkards, and extortioners.

Answer. Amen.

[7] *Minister.* NOW seeing that all they be accursed (as the prophet David beareth witness) which do Ps. cxviij. err and go astray from the commandments of God; let us (remembering the dreadful judgment hanging over our heads, and being [8] alway at hand) return unto our Lord God, with all contrition and meekness of heart; bewailing and lamenting

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[3] be [1604] [S. L.]
[4] which [1604] [S. L.]
[5] being always at hand) return, &c. [1604] [S. L.]
[6] and [1552] [1549]
[7] The Minister [1552] [1549]
[8] always [1552] [1549]

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our sinful life, [1]acknowledging and confessing our offences, and
S. Mat. 3. 10. seeking to bring forth worthy fruits of penance. For now is
the axe put unto the root of the trees, so that every tree [2]that
bringeth not forth good fruit, is hewn down, and cast into the
Heb. x. 31. fire. It is a fearful thing to fall into the hands of the living
Ps. xi. 6. God: [3]He shall pour down rain upon the sinners, snares, fire
and brimstone, storm and tempest; this shall be their portion
Isa. 26. 21. to drink. For lo, the Lord is come out of his place to visit
Mal. 3. 2. the wickedness of such as dwell upon the earth. But who
may abide the day of his coming? Who shall be able to en-
S. Mat. 3. 12. dure when he appeareth? His fan is in his hand, and he will
purge his floor, and gather his wheat into the barn; but he
1 Thess. 5. 2, 3. will burn the chaff with unquenchable fire. The day of the
Lord cometh as a thief in the night; and when men shall say,
Peace, and all things are safe, then shall sudden destruction
come upon them, as sorrow cometh upon a woman travailing
Rom. 2. 4, 5. with child, and they shall not escape. Then shall appear the
wrath of God in the day of vengeance, which obstinate sinners,
through the stubbornness of their heart, have heaped unto
themselves; which despised the goodness, patience, and long-
sufferance of God when he [4]calleth them continually to re-
Prov. 1. 28, 29, 30. pentance. Then shall they call upon me (saith the Lord,)
but I will not hear; they shall seek me early, but they shall
not find me; and that, because they hated knowledge, and
received not the fear of the Lord, but abhorred my counsel,
S. Mat. 25. 10, 11, 12. and despised my correction. Then shall it be too late to knock
when the door shall be shut; and too late to cry for mercy,
when it is the time of justice. O terrible voice of most just
judgment, which shall be pronounced upon them, when it shall
Mat. 25. 41. [S. L.] be said unto them, Go, ye cursed, into the fire everlasting,
2 Cor. 6. 2. which is prepared for the devil and his angels. Therefore,
brethren, take we heed betime, while the day of salvation
S. Joh. 9. 4. lasteth; for the night cometh, when none can work. But let
Joh. 12. 35, 36. [S. L.] us, while we have the light, believe in the light, and walk as
S. Mat. 25. 30. [5]children of the light; that we be not cast into [6]utter dark-
ness, where is weeping and gnashing of teeth. Let us not
abuse the goodness of God, [7]who calleth us mercifully to
amendment, and of his endless pity promiseth us forgiveness
of that which is past, [8]if with a perfect and true heart we
Isai. 1. 18. return unto him. For though our sins be as red as scarlet,
they [9]shall be made white as snow; and though they be like
Ezek. 18. 30. purple, yet [10]they shall be made white as wool. [11]Turn ye,
(saith the Lord) from all your wickedness, and your sin shall
not be your destruction: Cast away from you all your ungod-
liness that ye have done; make you new hearts, and a new

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[1] knowledging [1604] [2] which [S. L.]
[3] For upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup. [S. L.]
[4] called [1604] [S. L.] [5] the children [1604] [S. L.]
[6] the utter [1604] [7] which [1604] [S. L.]
[8] if (with a whole mind and true heart) we, &c. [1604] [S. L.]

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our sinful life, knowledging and confessing our offences, and
seeking to bring forth worthy fruits of penance. For [12]now is Mat. iij.
the Axe put unto the root of the trees, so that every tree which
bringeth not forth good fruit, is hewn down and cast into the
fire. It is a fearful thing to fall into the hands of the living Heb. x.
God: he shall pour down rain upon the sinners, snares, fire Ps. x.
and brimstone, storm and tempest; this shall be their portion
to drink. For lo, the Lord is come out of his place to visit Isai. xxvi.
the wickedness of such as dwell upon the earth. But who may Mal. iij.
abide the day of his coming? Who shall be able to endure
when he appeareth? His fan is in his hand, and he will purge Mat. iij.
his floor, and gather his wheat into the barn; but he will burn
the chaff with unquenchable fire. The day of the Lord cometh 1 Thess. v.
as a thief upon the night: and when men shall say, Peace, and
all things are safe, then shall [13]suddenly destruction come upon
them, as sorrow cometh upon a woman travailing with child,
and they shall not escape. Then shall appear the wrath of
God in the day of vengeance, which obstinate sinners, through Rom. ij.
the stubbornness of their heart, have heaped unto themselves;
which despised the goodness, patience, and long sufferance of
God, when he called them continually to repentance. Then Prov. i.
shall they call upon me, saith the Lord, but I will not hear;
they shall seek me early, but they shall not find me; and that,
because they hated knowledge, and received not the fear of the
Lord, but abhorred my counsel, and despised my correction.
Then shall it be too late to knock when the door shall be shut;
and too late to cry for mercy, when it is the time of justice.
O terrible voice of most just judgment, which shall be pro-
nounced upon them, when it shall be said unto them, Go, ye Matt. xxv.
cursed, into the fire everlasting, which is prepared for the devil
and his angels. Therefore, brethren, take we heed betime, 2 Cor. vi.
while the day of salvation lasteth; for the night cometh when
none can work. But let us, while we have the light, believe Joh. ix.
in the light, and walk as the children of the light; that we be
not cast into the utter darkness, where is weeping and gnashing
of teeth. Let us not abuse the goodness of God, which calleth Matt. xxv.
us mercifully to amendment, and of his endless pity [14]promised
us forgiveness of that which is past, if (with a whole mind, and
[15]true heart) we return unto him. For though our sins be red Isai. i.
as scarlet, they shall be as white as snow; and though they be
like purple, yet shall they be as white as wool. Turn you Ezek. xxviji.
clean (saith the Lord) from all your wickedness, and your sin
shall not be your destruction. Cast away from you all your Ezek. xvij.
ungodliness that ye have done; make you new hearts, and a [1549]
new spirit: wherefore will ye die, O ye house of Israel, seeing

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[9] shall be as white, &c. [1604] [S. L.]
[10] shall they be as white as wool [1604] [S. L.]
[11] Turn you clean (saith the Lord) from, &c. [1604] [S. L.]
[12] even now is [1549]
[13] sudden [1549]
[14] promiseth [1552] [1549]
[15] a true heart [1549]

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spirit: Wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? Turn [1] ye then, and ye shall live. Although we have sinned, yet have we an advocate with the Father, Jesus Christ the righteous; [2] and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners; assuring ourselves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance; if we will submit ourselves unto him, and from henceforth walk in his ways; if we will take his easy yoke, and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving: This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them, that shall be set on the left hand; and he will set us on his right hand, and give us the [3] gracious benediction of his Father, commanding us to take possession of his glorious Kingdom; unto [4] which he vouchsafe to bring us all, for his infinite mercy: [5] Amen.

1 S. John ii. 1, 2.

Isai. 53. 5.

S. Mat. 11. 29, 30.

S. Matt. 25. 33, 34.

Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm, Miserere mei Deus.

Then shall they all kneel upon their knees: and the Priest and Clerks kneeling (where they are accustomed to say the Litany) [6] shall say this Psalm, Miserere mei Deus.

Miserere mei, Deus. Psal. li.

[7] HAVE mercy upon me, O God, &c.

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread;

[7] HAVE mercy upon me, O God, &c.

[8] Glory be to the Father, &c.

As it was in the beginning, &c.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father which art in heaven, &c.

And lead us not into temptation.

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[1] you [1604] [S. L.]

[2] and he it is that obtaineth grace for our sins [1604] [S. L.]

[3] blessed [1604] [S. L.]

[4] the which [1604] [S. L.]

[5] Amen *omitted* [1604]

[6] *shall say this Psalm* [S. L.]

[7] This Psalm is printed at full length, and in [S. L.] is taken from the last translation.

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[9]that I have no pleasure in the death of him that dieth? (saith the Lord God). Turn you then, and you shall live. Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the righteous; and he it is that obtaineth grace for our sins: for he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners; assuring ourself that he is ready to receive us, and most willing to pardon us, if we come to him with faithful repentance; if we will submit ourselves unto him, and from henceforth walk in his ways; if we will take his easy yoke and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving. This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand; and he will set us on his right hand, and give us the blessed benediction of his Father, commanding us to take possession of his glorious Kingdom; unto the which he vouchsafe to bring us all, for his infinite mercy.[10]

1 Joh. ii. [1552] [1549]
Isai. liii.
Mat. xi.
Mat. xxv.

Then shall they all kneel upon their knees; and the Priests and Clerks kneeling, (where they are accustomed to say the Litany) [11] shall say this Psalm, Miserere mei Deus.

Psalm li. [1559] *Miserere mei, Deus.* Ps. li. [1552]

[7]HAVE mercy upon me, O God, &c.

[12]Glory be to the Father, and to the Son; and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be; world without end. Amen.

Then shall they all kneel upon their knees; And the Priest and Clerks kneeling, (where they are accustomed to say the Litany) shall say this Psalm.

Miserere mei, Deus, Psalm li.

[7]HAVE mercy upon me, O God, &c.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in heaven, &c.
And lead us not into temptation.

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[8] Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be; world without end. Amen. [S. L.]

[9] seeing I have no pleasure [1549]

[10] Amen. [1552] [1549]

[11] *shall say this Psalm* [1552]

[12] Glory be to the Father, and to the Son: and, &c. As it was in the beginning, and is now, &c. Amen. [1552]

1662	1604 S. L.
And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.	*Answer.* But deliver us from evil. Amen.

[1] *Minister.* O Lord, save thy servants.
Answer. [2] That put their trust in thee.
[1] *Minister.* Send unto them help from above.
Answer. And evermore mightily defend them.
[1] *Minister.* Help us, O God our Saviour.

Answer. And for the glory of thy Name deliver us; be merciful to us sinners, for thy Name's sake.	*Answer.* And for the glory of thy Name's sake deliver us; be merciful unto us sinners for thy Name's sake.

[1] *Minister.* O Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister. Let us pray.	Let us pray.

O LORD, we beseech thee, mercifully hear our prayers, and spare all those [2] who confess their sins [3] unto thee; that they whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. *Amen.*

O MOST mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. *Amen.*	O MOST mighty God, and merciful Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that he should rather turn from sin, and be saved: Mercifully forgive us our trespasses; receive and comfort us, which be grieved and wearied with the burden of our sin. Thy property is to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people whom thou hast redeemed; enter not into judgment with [4] thy servants, which be vile earth, and miserable sinners; but so turn thine ire from us, which meekly knowledge our vileness, and truly repent us of our faults: so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. Amen.

[1] Presbyter [S. L.] [2] which [1604] [S. L.] [3] to thee [1604]
[4] thy servants, but turn thine anger from us, and so make haste to help us, &c. [S. L.]

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Answer.

But deliver us from evil. Amen.

Minister. O Lord, save thy servants.

Answer. Which put their trust in thee.

Minister. Send unto them help from above.

Answer. And evermore mightily defend them.

Minister. Help us, O God our Saviour.

Answer. And for the glory of thy Name's sake deliver us; be merciful unto us sinners for thy Name's sake.

[5] *The Minister.* O Lord, hear our prayers.

Answer. And let our cry come unto thee.

Minister. O Lord, hear my prayer.

Answer. And let my cry come unto thee.

Let us pray.

O LORD, we beseech thee, mercifully hear our prayers, and spare all those which confess their sins unto thee; that they (whose consciences by sin are accused,) by thy merciful pardon may be absolved; through Christ our Lord. Amen.

O MOST mighty God, and merciful Father, which hast compassion of all men, and hatest nothing that thou hast made; which wouldest not the death of a sinner, but that he should rather turn from sin, and be saved; Mercifully forgive us our trespasses; [6]and comfort us, which be grieved and wearied with the burden of our sin. Thy property is to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed. Enter not into judgment with thy servants, which be vile earth and miserable sinners; but so turn [7]thine ire from us, which meekly knowledge our vileness, and truly repent us of our faults; so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. Amen.

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[5] *Minister.* Lord, hear our prayers [1552]

[6] receive and comfort [1552] [1549]

[7] thy [1552] [1549]

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Then shall the people say this that followeth, after the [1] Minister.

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people, [2] Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. Amen.

multitude of thy mercies look upon us.

Then the Minister alone shall say.

THE Lord bless us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace, now and for evermore. *Amen.*

FINIS. [S. L.]

1549

OF CEREMONIES,

WHY SOME BE ABOLISHED AND SOME RETAINED.

OF such ceremonies as be used in the Church, &c.[5]

CERTAIN NOTES FOR THE MORE PLAIN EXPLICATION AND DECENT MINISTRATION OF THINGS CONTAINED IN THIS BOOK.

In the saying or singing of Matins and Evensong, Baptizing and Burying, the Minister, in parish churches and chapels annexed to the same, shall use a Surplice. And in all Cathedral Churches and Colleges, the Archdeacons, Deans, Provosts, Masters, Prebendaries, and Fellows, being Graduates, may use in the quire, beside their Surplices, such hoods as pertaineth to their several degrees, which they have taken in any university within this realm. But in all other places, every Minister shall be at liberty to use any Surplice or no. It is also seemly, that Graduates, when they do preach, should use such hoods as pertaineth to their several degrees.

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[1] Presbyter or Minister [S. L.] [2] which [1604] [S. L.]
[3] good Lord [1549] [4] thine [1549] [5] *supra* pp. xviij. xix.

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Then shall the people say this that followeth, after the Minister.	*Then shall this anthem be said or sung.*

TURN thou us, [3]O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, which turn to thee in weeping, fasting, and praying. For thou art a merciful God, full of compassion, long-suffering, and of a great pity. Thou sparest when we deserve punishment; and in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, and let not [4]thy heritage be brought to confusion. Hear us, (O Lord) for thy mercy is great, and after the multitude of thy mercies look upon us.

1549

And whensoever the Bishop shall celebrate the holy Communion in the Church, or execute any other public ministration, he shall have upon him, beside his rochette, a Surplice or albe, and a cope or vestment; and also his pastoral staff in his hand, or else borne or holden by his chaplain.

As touching kneeling, crossing, holding up of hands, knocking upon the breast, and other gestures, they may be used or left, as every man's devotion serveth, without blame.

Also upon Christmas Day, Easter Day, the Ascension Day, Whit-Sunday, and the feast of the Trinity, may be used any part of holy Scripture hereafter to be certainly limited and appointed, in the stead of the Litany.

If there be a sermon, or for other great cause, the Curate by his discretion may leave out the Litany, Gloria in Excelsis, the Creed, the Homily, and the Exhortation to the Communion.

FINIS.

Imprinted at London in Fleet Street, at the sign of the Sun over against the Conduit, by Edward Whitchurche, The fourth day of May, the year of our Lord, 1549.

The King's Majesty, by the advice of his most dear uncle the Lord Protector, and other his highness' Council, straightly chargeth and commandeth, that no manner of person do sell this present Book unbound above the price of ii. shillings and ii. pence the piece. And the same bound in paste or in boards, not above the price of three shillings and viij. pence the piece. *God save the King.*

1662

THE

Psalter or Psalms of David,

AFTER THE TRANSLATION OF THE GREAT BIBLE, POINTED AS THEY ARE TO BE SUNG OR SAID IN CHURCHES.

1604 S. L.

THE

Psalter or Psalms of David,

[1] AFTER THE TRANSLATION OF THE GREAT BIBLE: POINTED AS IT SHALL BE SUNG OR SAID IN CHURCHES.[2]

1662

Forms of Prayer to be used at Sea.

The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the book of Common Prayer.

These two following Prayers are to be also used in his Majesty's Navy every day.

O ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end; Be pleased to receive into thy Almighty and most gracious protection the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy; that we may be a safeguard unto our most gracious Sovereign Lord, King CHARLES, and his kingdoms, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our Island may in peace and quietness serve thee our God; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours, and with a thankful remembrance of thy mercies to praise and glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

The Collect.

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

Prayers to be used in Storms at Sea.

O MOST powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the rage thereof; We thy creatures, but miserable sinners, do in this our

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[1] According to the last Translation in King James his time. Pointed as they shall be said or sung throughout all the churches of Scotland. [S. L.]

[2] The Psalter is not attached to the Books of [1559] [1552] and [1549];

great distress cry unto thee for help: Save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy word, and to obey thy commandments: But now we see, how terrible thou art in all thy works of wonder; the great God to be feared above all: And therefore we adore thy Divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercy's sake in Jesus Christ thy Son, our Lord. *Amen.*

Or this.

O MOST glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up: Save, Lord, or else we perish. The living, the living, shall praise thee. O send thy word of command to rebuke the raging winds, and the roaring sea; that we, being delivered from this distress, may live to serve thee, and to glorify thy Name all the days of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour, thy Son, our Lord Jesus Christ. *Amen.*

The Prayer to be said before a Fight at Sea against any Enemy.

O MOST powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Thou sittest in the throne judging right, and therefore we make our address to thy Divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance; but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldest be a defence unto us

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nor is it mentioned, in the Table of Contents, either in the Book of [1604] or [S. L.]

against the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord. *Amen.*

Short Prayers for single persons, that cannot meet to join in Prayer with others, by reason of the Fight, or Storm.

General Prayers.

LORD, be merciful to us sinners, and save us for thy mercy's sake.

Thou art the great God, that hast made and rulest all things: O deliver us for thy Name's sake.

Thou art the great God to be feared above all: O save us, that we may praise thee.

Special Prayers with respect to the Enemy.

THOU, O Lord, art just and powerful: O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all that flee unto thee: O save us from the violence of the enemy.

O Lord of hosts, fight for us, that we may glorify thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy Name's sake.

Short Prayers in respect of a Storm.

THOU, O Lord, that stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, that didst save thy disciples ready to perish in a storm, hear us, and save us, we beseech thee.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
O Lord, hear us.
O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. Amen.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

When there shall be imminent danger, as many as can be spared from necessary service in the Ship shall be called together, and make an humble Confession of their sin to God: In which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him; saying as followeth,

The Confession.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we, from time to time, most grievously have committed, by thought, word, and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do

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earnestly repent, And be heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name; through Jesus Christ our Lord. Amen.

Then shall the Priest, if there be any in the Ship, pronounce this Absolution.

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them which with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

THANKSGIVING AFTER A STORM.

Jubilate Deo. [1] Psalm lxvi.

Confitemini Domino. [1] Psalm cvii.

Collects of Thanksgiving.

O MOST blessed and glorious Lord God, who art of infinite goodness and mercy; We thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress: even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance; for which we, now being in safety, do give all praise and glory to thy holy Name, through Jesus Christ our Lord. *Amen.*

Or this.

O MOST mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended toward us, whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art; how able and ready to help them that trust in thee. Thou hast shewed us how both winds and seas obey thy command; that we may learn even from them hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name for this thy mercy in saving us, when we were ready to perish. And we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger; and give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us; that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our life, through Jesus Christ our Lord and Saviour. *Amen.*

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[1] This Psalm, with the Doxology, is printed at full length in [1662]

A Hymn of Praise and Thanksgiving after a dangerous Tempest.

O COME, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Great is the Lord, and greatly to be praised; let the redeemed of the Lord say so: whom he hath delivered from the merciless rage of the sea.

The Lord is gracious and full of compassion: slow to anger and of great mercy.

He hath not dealt with us according to our sins: neither rewarded us according to our iniquities.

But as the heaven is high above the earth: so great hath been his mercy towards us.

We found trouble and heaviness: we were even at death's door.

The waters of the sea had well nigh covered us: the proud waters had well-nigh gone over our soul.

The sea roared: and the stormy wind lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into the deep: our soul melted within us because of trouble;

Then cried we unto thee, O Lord: and thou didst deliver us out of our distress.

Blessed be thy name, who didst not despise the prayer of thy servants: but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment; and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness: and declare the wonders that he hath done, and still doeth for the children of men.

Praised be the Lord daily: even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation: God is the Lord, by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands: and we will triumph in thy praise.

Blessed be the Lord God: even the Lord God, who only doeth wondrous things;

And blessed be the Name of his Majesty for ever: and let every one of us say, Amen, Amen.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

2 Cor. xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

AFTER VICTORY OR DELIVERANCE FROM AN ENEMY.

A Psalm or Hymn of Praise and Thanksgiving after Victory.

IF the Lord had not been on our side, now may we say: if the Lord himself had not been on our side, when men rose up against us;

They had swallowed us up quick: when they were so wrathfully displeased at us.

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Yea, the waters had drowned us, and the stream had gone over our soul : the deep waters of the proud had gone over our soul.

But praised be the Lord : who hath not given us over as a prey unto them.

The Lord hath wrought : a mighty salvation for us.

We gat not this by our own sword, neither was it our own arm that saved us : but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us : the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us : the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.

Therefore not unto us, O Lord, not unto us : but unto thy Name be given the glory.

The Lord hath done great things for us : the Lord hath done great things for us, for which we rejoice.

Our help standeth in the Name of the Lord : who hath made heaven and earth.

Blessed be the Name of the Lord : from this time forth for evermore.

Glory be to the Father, and to the Son, and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

After this Hymn may be sung the Te Deum.

Then this Collect.

O ALMIGHTY God, the sovereign commander of all the world, in whose hand is power and might, which none is able to withstand ; We bless and magnify thy great and glorious Name for this happy victory, the whole glory whereof we do ascribe to thee, who art the only giver of victory. And we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign, and, as much as in us lieth, to the good of all mankind. And, we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives, by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord ; to whom with thee and the Holy Spirit, as for all thy mercies, so in particular for this victory and deliverance, be all glory and honour, world without end. *Amen.*

2 Cor. xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

AT THE BURIAL OF THEIR DEAD AT SEA.

The Office in the Common Prayer-book may be used ; only instead of these words [We therefore commit his body to the ground, earth to earth, *&c.*] *say,*

WE therefore commit his body to the Deep, to be turned into corruption, looking for the resurrection of the body (when the sea shall give up her dead,) and the life of the world to come, through our Lord Jesus Christ ; who at his coming shall change our vile body, that it may be like his glorious body, according to the mighty working whereby he is able to subdue all things to himself.

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THE

FORM AND MANNER

OF

Making, Ordaining,

AND

Consecrating

OF

BISHOPS, PRIESTS,

AND

DEACONS,

According to the Order of the CHURCH.

OF

England.

LONDON.

PRINTED BY THE PRINTERS TO THE KING'S MOST EXCELLENT MAJESTY.

1552

[1]THE FORM

and Manner of Making a

CONSECRATING *BISHOPS*

PRIESTS, AND

DEACONS.

¶ ANNO DOMINI M. D. LII.

[1] The Form and Manner of making and consecrating of Archbishops, Bishops, and Deacons. M.D.XLIX. [1549 G.]

1662

THE PREFACE.

IT is evident unto all men diligently reading holy Scripture and ancient Authors, that from the Apostles' time there have been these orders of ministers in Christ's Church, Bishops, Priests, and Deacons. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority. And therefore, to the intent that these orders may be continued, and reverently used and esteemed in the Church of *England;* No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of *England*, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal Consecration, or Ordination.

And none shall be admitted a Deacon, except he be Twenty-three years of age, unless he have a Faculty. And every man which is to be admitted a Priest, shall be full four and twenty years old. And every man which is to be ordained or consecrated Bishop, shall be fully thirty years of age.

And the Bishop knowing either by himself, or by sufficient testimony, any person to be a man of virtuous conversation, and without crime, and after examination and trial, finding him learned in the Latin Tongue, and sufficiently instructed in holy Scripture, may at the times appointed in the Canon, or else on urgent occasion, upon some other Sunday or Holyday, in the face of the Church admit him a Deacon, in such manner and form as hereafter followeth.

1552

THE PREFACE.

IT is evident unto all men, diligently reading holy Scripture, and ancient Authors, that from the Apostles' time there hath been these orders of Ministers in Christ's Church; Bishops, Priests, and Deacons: which offices were evermore had in such reverent estimation, that no man by his own private authority might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities, as were requisite for the same. And also by public prayer, with imposition of hands, approved and admitted thereunto. And therefore to the intent these orders should be continued, and reverently used and esteemed in this Church of England; it is requisite that no man (not being at this present Bishop, Priest, nor Deacon) shall execute any of them, except he be called, tried, examined, and admitted, according to the form hereafter following.

And none shall be admitted a Deacon, except he be xxi. years of age at the least. And every man which is to be admitted a Priest, shall be full xxiiii. years old. And every man which is to be consecrated a Bishop, shall be fully thirty years of age.

And the Bishop knowing either by himself, or by sufficient testimony, any person to be a man of virtuous conversation, and without crime, and after examination and trial, finding him learned in the Latin tongue, and sufficiently instructed in holy Scripture, may upon a Sunday or Holyday, in the face of the Church admit him a Deacon, in such manner and form as hereafter followeth.

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THE LITANY AND SUFFRAGES.

O GOD the Father of heaven : have mercy upon us miserable sinners.

O God the Father of heaven : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons, and one God : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers ; neither take thou vengeance of our sins : spare us, Good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, Good Lord.

From all evil and mischief; from sin, from the crafts and assaults of the devil ; from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

[1] From all blindness of heart; from pride, vain-glory, and hypocrisy ; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin ; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From [2] lightning and tempest ; from plague, pestilence, and famine ; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy-conspiracy, and rebellion ; from all false doctrine, schism, and heresy ; from hardness of heart, and contempt of thy Word and Commandment,

From all sedition and privy-conspiracy ; from the tyranny of the Bishop of Rome, and all his detestable enormities ; from all false doctrine and heresy ; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation ; by thy holy Nativity and Circumcision ; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat ; by thy Cross and Passion ; by thy precious Death and Burial ; by thy glorious Resurrection and Ascension ; [3] and by the coming of the Holy Ghost,

Good Lord, deliver us.

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[1] From blindness [1549 G.]

[2] lightnings and tempests [1552]

[3] and *omitted* [1549 G.]

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THE FORM AND MANNER OF

Making of Deacons.

When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Deacons; how necessary that order is in the Church of Christ; and also, how the people ought to esteem them in their office.

First the Arch-deacon or his Deputy shall present unto the Bishop (sitting in his chair, near to the holy Table) such as desire to be ordained Deacons; (each of them being decently habited) saying these words,

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THE FORM AND MANNER OF

Ordering of Deacons.

First, when the day appointed by the Bishop is come, there shall be an exhortation declaring the duty and office of such as come to be admitted Ministers, how necessary such Orders are in the Church of Christ, and also how the people ought to esteem them in their vocation.

After the exhortation ended, the Arch-deacon or his Deputy shall present such as come[1] to the Bishop to be admitted, saying these words.

REVEREND Father in God, I present unto you these persons present to be admitted Deacons.

The Bishop,

TAKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their ministry duly, to the honour of God, [2]and the edifying of his Church.

The Arch-deacon shall answer,

I HAVE enquired of them, and also examined them, and think them so to be.

Then the Bishop shall say unto the people.

And then the Bishop shall say unto the people.

BRETHREN, if there be any of you who knoweth any impediment, or notable crime, in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted [3]to that office, let him come forth in the Name of God, and shew what the crime or impediment is.

And if any great crime or impediment be objected, the bishop shall surcease from Ordering that person, until such time as the party accused [4]shall be found clear of that crime.

Then the Bishop, (commending such as shall be found meet to be Ordered, to the prayers of the Congregation) shall with the Clergy and people present, sing or say the Litany, with the Prayers, as followeth.

Then the Bishop, (commending such as shall be found meet to be Ordered, to the prayers of the Congregation) with the Clerks and people present, shall say or sing the Litany [5]as followeth with the Prayers.

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[1] *to the Bishop: Every one of them, that are presented, having upon him a plain Alb, and the Archdeacon or his deputy shall say these words.* [1549 G.]
[2] and edifying [1552] [1549 G.] [3] to the same, let him, [1552] [1549 G.]
[4] shall try himself clear of that crime [1552] 1549 G.]
[5] *as followeth.* [1549 G.]

1662 | 1552

THE LITANY AND SUFFRAGES.

O GOD the Father of heaven : have mercy upon us miserable sinners.

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O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

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O holy, blessed, and glorious Trinity, three Persons, and one God : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers ; neither take thou vengeance of our sins : spare us, Good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, Good Lord.

From all evil and mischief; from sin, from the crafts and assaults of the devil ; from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

[1] From all blindness of heart; from pride, vain-glory, and hypocrisy ; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin ; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From [2] lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy-conspiracy, and rebellion ; from all false doctrine, schism, and heresy ; from hardness of heart, and contempt of thy Word and Commandment,

From all sedition and privy-conspiracy ; from the tyranny of the Bishop of Rome, and all his detestable enormities ; from all false doctrine and heresy ; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation ; by thy holy Nativity and Circumcision ; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat ; by thy Cross and Passion ; by thy precious Death and Burial ; by thy glorious Resurrection and Ascension ; [3] and by the coming of the Holy Ghost,

Good Lord, deliver us.

---

[1] From blindness [1549 G.]

[2] lightnings and tempests [1552]

[3] and *omitted* [1549 G.]

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In all time of our tribulation; in all time of our wealth; in the hour of death, [1]and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule and govern thy holy Church universal in the right way,

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant CHARLES, our most gracious King and Governor.	That it may please thee to keep Edward the Sixth, thy servant, our King and Governor.

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, [2]and that he may evermore have affiance in thee, and ever seek thy honour and glory.

We beseech thee to hear us, good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve [our gracious Queen *Catherine*, *Mary* the Queen-mother, *James* Duke of *York*, and all the Royal Family.]	
We beseech thee to hear us, good Lord.	
That it may please thee to illuminate all Bishops, Priests and Deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living, they may set it forth, and shew it accordingly.	That it may please thee to illuminate all Bishops, Pastors and Ministers of the Church, with true knowledge and understanding of thy Word: and that both by their preaching and living, they may set it forth and shew it accordingly.

We beseech thee to hear us, good Lord.

That it may please thee to bless these thy servants now to be admitted to the Order of Deacons [or *Priests*] and to pour thy grace upon them: that they may duly execute their Office, to the edifying of thy Church, and the glory of thy holy Name.	That it may please thee to bless these men, and send thy grace upon them, that they may duly execute the office now to be committed unto them, to the edifying of thy Church, and to thy honour, praise and glory.

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

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[1] and *omitted* [1549 G.]

[2] that he may always [1552] [1549 G.]

1662 | 1552

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations, unity, peace, and concord

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beseech thee to hear us, good Lord.

That it may please thee to [1]give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise [2]up them that fall, and finally to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort all that be in danger, necessity, and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children, and to shew thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children, and widows, and all that be desolate and oppressed;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy Holy Word;

We beseech thee to hear us, good Lord.

Son of God: we beseech thee to hear us.

Son of God: we beseech thee to hear us.

O Lamb of God: that takest away the sins of the world;

Grant us thy peace.

O Lamb of God: that takest away the sins of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

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[1] give all thy, &c. [1552] [1549 G.]

[2] them up [1552]

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Christ, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Lord, have mercy upon us.

Then shall the Priest, and the people with him, say the Lord's Prayer.

OUR Father which art in heaven, Hallowed be thy Name; Thy Kingdom come: Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Priest. O Lord, deal not with us after our sins.

Answer. Neither reward us after our iniquities.

[1]OUR Father which art in heaven, &c.
And lead us not into temptation.
But deliver us from evil.

The Versicle. O Lord, deal not with us after our sins.

The Answer. Neither reward us after our iniquities.

Let us pray.

O GOD, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, [2]may be brought to nought, and by the providence of thy goodness they may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through [3]Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for [4]thine honour.

Glory be to the Father, and to the Son, and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

From our enemies defend us, O Christ.
Graciously look upon our afflictions.
Pitifully behold [5]the sorrows of our hearts.

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[1] Our Father which art in heaven. (*with the residue of the* Paternoster.) And lead us not into temptation. *But deliver us from evil.* [1549 G.]
[2] be brought [1552] [1549 G.] [3] Jesu [1552] [1549 G.]

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Mercifully forgive the sins of thy people. Favourably with mercy hear our prayers. *O Son of David, have mercy upon us.* Both now and ever vouchsafe to hear us, O Christ. *Graciously hear us, O Christ; graciously hear us, O Lord Christ.*	
Priest. O Lord, let thy mercy be shewed upon us. *Answer.* As we do put our trust in thee.	*The Versicle.* O Lord, let thy mercy be shewed upon us. *The Answer.* As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of [6]thy Name, turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee [7]in holiness and pureness of living, to thy honour and glory, through our only Mediator and Advocate Jesus Christ our Lord. *Amen.*

ALMIGHTY God, which hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise that when two or three be gathered in thy name, thou wilt grant their requests, fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

Then shall be sung or said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.

Then shall be said also this that followeth.

The Collect.

ALMIGHTY God, who by thy divine providence hast appointed divers orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the Order of Deacons the first martyr S. Stephen, with others; Mercifully behold these thy servants now called to the like Office and Administra-

ALMIGHTY God, which by thy divine providence, hast appointed divers orders of Ministers in the Church, and didst inspire thine holy Apostles to choose unto this Order of Deacons, the first martyr Saint Stephen, with other; mercifully behold these thy servants, now called to the like office and

[4] thy [1549 G.]
[5] the dolour of our heart [1549 G.]
[6] thy Name's sake [1552] [1549 G.]
[7] in pureness of living, to, &c. [1549 G.]

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tion. Replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the holy Ghost now and for ever. *Amen.*

The Epistle. 1 Tim. 3. 8.

LIKEWISE must the Deacons be grave, not double-tongued, &c. ..... For they that have used the office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Or else this out of the Sixth of the Acts of the Apostles. Acts 6. 2.

THEN the twelve called the multitude of the disciples unto them, &c. ..... and a great company of the Priests were obedient to the faith.

And before the Gospel, the Bishop sitting in his chair shall cause the Oath of the King's Supremacy, and against the power and authority of all foreign Potentates, to be ministered unto every of them that are to be Ordered.

[2] The Oath of the King's sovereignty.

I, A. B. do utterly testify and declare in my conscience, That the King's Highness is the only Supreme Governor of this Realm, and of all other His Highness's Dominions and countries, as well in all Spiritual or Ecclesiastical things or causes, as Temporal:

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[1] administration: replenish them so with the truth of thy doctrine, and innocency of life, that both by word and good example, they may faithfully serve thee in this office, to the glory of thy name, and profit of the congregation, through the merits of our Saviour Jesu Christ; who liveth and reigneth with thee and the holy Ghost, now and ever. Amen.

Then shall be sung or said the Communion of the day, saving the Epistle shall be read out of Timothy, as followeth.

LIKEWISE must the ministers be honest, not double-tongued, &c. ..... God was shewed in the flesh, was justified in the spirit, was seen among the Angels, was preached unto the Gentiles, was believed on in the world, and received up in glory.

Or else this out of the sixth of the Acts.

THEN the twelve called the multitude of the disciples together, &c. ..... and a great company of the Priests were obedient unto the faith.

And before the Gospel, the Bishop sitting in a chair, shall cause the Oath of the King's supremacy, and against the usurped power and authority of the Bishop of Rome, to be ministered unto every of them that are to be ordered.

The Oath of the King's Supremacy.

I FROM henceforth shall utterly renounce, refuse, relinquish, and forsake the Bishop of Rome, and his authority, power, and jurisdiction. And I shall never consent, nor agree, that the Bishop of Rome shall practise, exercise, or have, any manner of authority, jurisdiction,

[1] ministration [1549 G.]

[2] The Oath of the King's Supremacy was finally established in its present form by the 1 W. and M. chap. 8.

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And that no foreign Prince, Person, Prelate, State, or Potentate hath, or ought to have, any jurisdiction, power, superiority, preeminence, or authority Ecclesiastical or spiritual within this Realm. And therefore I do utterly renounce and forsake all foreign jurisdictions, powers, superiorities, and authorities; and do promise, That from henceforth I shall bear faith and true allegiance to the King's Highness, his Heirs and lawful Successors, and to my power shall assist and defend all jurisdictions, privileges, preeminences, and authorities, granted or belonging to the King's Highness, His Heirs and Successors, or united and annexed to the Imperial Crown of this Realm. So help me God, and the Contents of this Book.

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or power, within this Realm, or any other the King's dominions, but shall resist the same at all times to the uttermost of my power. And I from henceforth will accept, repute, and take, the King's Majesty to be the only supreme Head in earth of the Church of England. And to my cunning, wit, and uttermost of my power, without guile, fraud, or other undue mean, I will observe, keep, maintain, and defend the whole effects and contents of all and singular Acts and Statutes made, and to be made within this Realm, in derogation, extirpation, and extinguishment of the Bishop of Rome and his authority, and all other Acts and Statutes made or to be made in confirmation, and corroboration of the King's power of the supreme Head in earth, of the Church of England. And this I will do against all manner of persons, of what estate, dignity or degree, or condition they be, and in no wise do nor attempt, nor to my power suffer to be done or attempted, directly or indirectly, any thing or things, privily or apertly, to the let, hindrance, damage, or derogation thereof, or any part thereof, by any manner of means, or for any manner of pretence. And in case any oath be made or hath been made by me to any person or persons, in maintenance, defence, or favor of the Bishop of Rome, or his authority, jurisdiction, or power, I repute the same as vain and annihilate. [3] So help me God through Jesus Christ.

Then shall the Bishop examine every one of them that are to be ordered, in the presence of the people, after this manner following.

DO you trust that you are inwardly moved by the holy Ghost to take upon you this Office and Ministration, to serve God for the promoting of his glory, and the edifying of his people?

Answer. I trust so.

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[3] So help me God, all saints and the holy Evangelist. [1549 G.]

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The Bishop.

[1]DO you think that you are truly called according to the will of our Lord Jesus Christ, and the due order of this Realm, to the ministry of the Church?

Answer. I think so.

The Bishop.

DO [2]you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?

Answer. I do believe them. | *Answer.* I do believe.

The Bishop.

WILL you diligently read the same unto the people assembled in the Church where you shall be appointed to serve?

Answer. I will.

The Bishop.

IT appertaineth to the office of a Deacon in the Church where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministereth the holy Communion, and to help him in the distribution thereof, and to read holy Scriptures and Homilies in the Church, and to instruct the youth in the Catechism; in the absence of the Priest to Baptize infants, and to Preach, if he be admitted thereto by the Bishop. And furthermore, it is his office, where provision is so made, to search for the sick, poor, and impotent people of the Parish, to intitimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the Parishioners or others. Will you do this gladly and willingly?

The Bishop.

IT pertaineth to the office of [3]a Deacon in the Church where he shall be appointed, to assist the Priest in Divine service, and specially when he ministereth the holy Communion, and to help him in distribution thereof, and to read holy Scriptures and Homilies in the Congregation, and to instruct the youth in the Catechism, to Baptize and to preach if he be [4]admitted thereto by the Bishop. And furthermore it is [5]his office, where provision is so made, to search for the sick, poor, and impotent people of the parish, and to intimate their estates, names, and places where they dwell, to the Curate, that by his exhortation they may be relieved by the parish, or other convenient alms. Will you do this gladly and willingly.

Answer. I will so do by the help of God.

The Bishop.

WILL you apply all your diligence to frame and fashion your own lives, and [6]the lives of your families, according to the doctrine of Christ, and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ?

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[1] Do ye think that ye truly be called, &c. [1552] [1549 G.]
[2] ye [1552] [1549 G.] [3] a Deacon to assist the Priest, &c. [1549 G.]
[4] commanded by the Bishop. [1549 G.] [5] his office to search, &c. [1549 G.]
[6] the lives of all your family [1552] [1549 G.]
[7] the government and charge is committed over you, following, &c. [1552] [1549 G.]

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Answer. I will so do, the Lord being my helper.	

The Bishop.

WILL you reverently obey your Ordinary, and other chief Ministers of the Church, and them to whom [7] the charge and government over you is committed, following with a glad mind and will their godly admonitions?

Answer. I will endeavour myself, the Lord being my helper.	*Answer.* I will thus endeavour myself, the Lord being my helper.
Then the Bishop, laying his hands severally upon the head of every one of them, humbly kneeling before him, shall say,	*Then the Bishop laying his hands severally upon the head of every one of them shall say,*

TAKE thou authority to execute the office of a Deacon in the Church of God committed unto thee: In the name of the Father, [8] and of the Son, and of the holy Ghost. *Amen.*

Then shall the Bishop deliver to every one of them the New Testament, saying,

TAKE thou authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself.	to preach the same, if thou be thereunto ordinarily commanded.
Then one of them appointed by the Bishop shall read the Gospel.	*Then one of them appointed by the Bishop [9] shall read the Gospel of that day.*
S. Luke 12. 35.	
LET your loins be girded about, and your lights burning, &c. ..... blessed are those servants.	

Then shall the Bishop proceed [10] in the Communion, and all that [11] are Ordered, shall tarry and receive the holy Communion the same day with the Bishop.

The Communion ended, after the last Collect, and immediately before the Benediction, shall be said [12] these Collects following.

ALMIGHTY God, giver of all good things, [13] who of thy great goodness hast vouchsafed to accept and take these thy servants unto the office of Deacons in thy Church; Make them, we beseech thee, O Lord, to be modest, humble, and constant in their Ministration, to have a ready will to observe all spiritual discipline, that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well [14] behave themselves in this inferior office, that they may be found worthy to be called unto the higher Ministries in thy Church, through the same thy Son our [15] Saviour Jesus Christ; to whom be glory and honour, world without end. *Amen.*

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[8] the Son, and the holy Ghost. Amen. [1552] [1549 G.]
[9] *putting on a tunicle shall,* &c. [1549 G.]
[10] to [1552] [1549 G.]
[11] be [1552] [1549 G.]
[12] [this collect. [1552] [1549 G.]
[13] which [1552] [1549 G.]
[14] use [1552] [1549 G.]
[15] our Saviour Christ, [1552] [1549 G.]

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PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

And here it must be declared unto the Deacon, that he must continue in that office of a Deacon the space of a whole year (except for reasonable causes it shall otherwise seem good unto the Bishop) to the intent he may be perfect, and well expert in the things appertaining to the Ecclesiastical administration. In executing whereof, if he be found faithful and diligent, he may be admitted by his Diocesan to the order of Priesthood, at the times appointed in the Canon; or else on urgent occasion, upon some other Sunday, or Holy-day, in the face of the Church, in such manner and form as hereafter followeth.

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And here it must be shewed unto the De con, that he must continue in that offi of a Deacon the space of a whole ye at the least (except for reasonable caus it be otherwise seen to his Ordinary) the intent he may be perfect, and we expert in the things appertaining to t Ecclesiastical administration; in e ecuting whereof, if he be found faithf and diligent, he may be admitted by h Diocesan to the order of Priesthood.

THE FORM AND MANNER OF

Ordering of Priests.

When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ; and also how the people ought to esteem them in their office.

First the Arch-deacon, or in his absence, one appointed in his stead, shall present

THE FORM OF

Ordering [1] Priests.

[1] of Priests [1549 G.]

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unto the Bishop sitting in his chair near to the holy Table, all them that shall receive the Order of Priesthood that day (each of them being decently habited) and say,

REVEREND Father in God, I present unto you these persons present, to be admitted to the Order of Priesthood.

The Bishop.

TAKE heed that the persons whom ye present unto us be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

The Arch-deacon shall answer,

I HAVE inquired of them, and also examined them, and think them so to be.

Then the Bishop shall say unto the people,

GOOD people, these are they whom we purpose, God willing, to receive this day unto the Holy Office of Priesthood; For after due examination we find not to the contrary, but that they be lawfully called to their Function and Ministry, and that they be persons meet for the same. But yet if there be any of you who knoweth any impediment or notable crime in any of them, for the which he ought not to be received into this holy Ministry, let him come forth in the Name of God, and shew what the crime or impediment is.

And if any great crime or impediment be objected, the Bishop shall surcease from Ordering that person, until such time as the party accused shall be found clear of that crime.

Then the Bishop (commending such as shall be found meet to be Ordered, to the prayers of the Congregation) shall, with the Clergy and People present, sing or say the Litany, with the Prayers, as is before appointed in the Form of Ordering Deacons; save only that in the proper Suffrage there added, the word [Dea-

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cons] *shall be omitted, and the word* [Priests] *inserted instead of it.*

Then shall be sung or said the Service for the Communion; with the Collect, Epistle, and Gospel, as followeth.

The Collect.

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in the Church, mercifully behold these thy servants now called to the Office of Priesthood, and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

The Epistle. Eph. 4. 7.

UNTO every one of us is given grace according to, &c. ..... unto the measure of the stature of the fulness of Christ.

After this shall be read for the Gospel part of the Ninth Chapter of S. Matthew, as followeth.

S. Matth. 9. 36.

WHEN Jesus saw the multitudes, &c. ..... that he will send forth labourers into his harvest.

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When the Exhortation is ended, [1] *then shall follow the Communion. And for the Epistle shall be read out of the twentieth chapter of the Acts of the Apostles as followeth:*

FROM Mileto Paul sent messengers to Ephesus, and, &c. ..... It is more blessed to give than to receive.

Or else this third Chapter of the First Epistle to Timothy.

THIS is a true saying, &c. ..... received up in glory.

After this shall be read for the Gospel a piece of the last chapter of Matthew, as followeth.

Matth. xxviij.

JESUS came and spake unto them, &c. ..... I am with you alway, even until the end of the world.

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[1] *then shall be sung for the Introit to the Communion this Psalm,*
Expectans expectavi Dominum. *Psal.* xl.
or else this Psalm,
Memento, Domine, David. *Psal.* cxxxij.
or else this Psalm,
Laudate nomen Domini. *Psal.* cxxxv.
Then shall be read for the Epistle this out of the xx. *chapter of the Acts of the Apostles.* [1549 G.]

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Or else this that followeth out of the Tenth Chapter of Saint John.

S. John 10. 1.

VERILY, verily, I say unto you, he that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But, &c. ..... there shall be one fold, and one shepherd.

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Or else this that followeth, of the tenth Chapter of John.

VERILY, verily, I say unto you, he that entereth not in by the door into the sheepfold, but climbeth up some other way, the same is a thief and a murderer. But, &c. ..... one fold, and one shepherd.

Or else this, of the xx. chapter of John.

THE same day at night, which was, &c. ..... whose soever sins ye retain, they are retained.

When the Gospel is ended, then shall be said or sung,

COME, Holy Ghost, eternal God,
proceeding from above,
Both from the Father and the Son,
the God of peace and love;
Visit our minds, and into us
thy heavenly grace inspire,
That in all truth and godliness
we may have true desire.
Thou art the very Comforter,
in all woe and distress,
The heavenly gift of God most high,
which no tongue can express;
The fountain and the lively spring
of joy celestial,
The fire so bright, the love so clear,
and unction spiritual.
Thou in thy gifts art manifold,
whereby Christ's Church doth stand;
In faithful hearts writing thy law,
the finger of God's hand.
According to thy promise made
thou givest speech of grace,
That through thy help the praise of God
may sound in every place.
O Holy Ghost, into our wits,
send down thine heavenly light,
Kindle our hearts with fervent love,
to serve God day and night;
Strength and stablish all our weakness,
so feeble and so frail,
That neither flesh, the world, nor devil,
against us do prevail;
Put back our enemy far from us,
and grant us to obtain
Peace in our hearts with God and man,
without grudge or disdain.
And grant, O Lord, that thou, being
our Leader and our Guide,
We may eschew the snares of sin,
and from thee never slide.

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To us such plenty of thy grace,
good Lord, grant, we thee pray,
That thou mayst be our Comforter
at the last dreadful day.
Of all strife and dissension,
O Lord, dissolve the bands,
And make the knots of peace and love
throughout all Christian lands.
Grant us, O Lord, through thee to know
the Father most of might,
That of his dear beloved Son
we may attain the sight:
And that with perfect faith also
we may acknowledge thee,
The Spirit of them both alway,
one God, in Persons three.
Laud and praise be to the Father,
and to the Son equal;
And to the Holy Spirit also,
one God coëternal.
And pray we that the only Son
vouchsafe his Spirit to send,
To all that do profess his name,
unto the world's end. Amen.

And then the Arch-deacon shall present unto the Bishop all them that shall receive the Order of Priesthood [1] *that day; the Arch-deacon saying,*

REVEREND Father in God, I present unto you these persons present, to be admitted to the Order of Priesthood, *Cum interrogatione et responsione, ut in Ordine Diaconatus.*

And then the Bishop shall say to the people,

GOOD people, these be they whom we purpose, God willing, to receive this day unto the holy Office of Priesthood. For after due examination, we find not the contrary but that they be lawfully called to their function and ministry, and that they be persons meet for the same; but yet if there be any of you which knoweth any impediment, or notable crime in any of them, for the which he ought not to be received [2] into this holy ministry, now in the name of God declare the same.

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[1] *that day, every of them having upon him a plain Alb. The Arch-deacon saying,* [1549 G.]

[2] to [1549 G.]

[3] exhortation, and in the holy Lessons taken out of the Gospel, and of the writings, &c. [1552] [1549 G.]

[4] be [1552] [1549 G.]

[5] now we exhort &c. [1552] [1549 G.]

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Then the Bishop sitting in his Chair shall minister unto every one of them the Oath concerning the King's Supremacy, as it is before set forth in the Form for the Ordering of Deacons.

And that done, he shall say unto them as hereafter followeth.

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And if any great crime or impediment be objected, &c. ut supra in Ordine Diaconatus usque ad finem Litaniæ cum hac Collecta.

ALMIGHTY God, giver of all good things, which by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church, mercifully behold these thy servants now called to the Office of Priesthood; and replenish them so with the truth of thy doctrine, and innocency of life, that both by word, and good example, they may faithfully serve thee in this Office, to the glory of thy name and profit of the congregation, through the merits of our Saviour Jesu Christ: who liveth and reigneth with thee, and the Holy Ghost, world without end. Amen.

Then the Bishop shall minister unto every one of them the oath, concerning the King's Supremacy, as it is set out in the order of Deacons. And that done, he shall say unto them which are appointed to receive the said Office, as hereafter followeth;

YOU have heard, brethren, as well in your private examination, as in the [3]exhortation which was now made to you, and in the holy Lessons taken out of the Gospel, and the writings of the Apostles, of what dignity, and of how great importance this Office is, whereunto ye [4]are called. And [5]now again we exhort you in the Name of our Lord Jesus Christ, [6]that you have in remembrance into how high a dignity, and to how [7]weighty an office and charge ye are called: That is to say, to be [8]messengers, watchmen, and stewards of the Lord; to teach [9]and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that [4]are dispersed abroad, and for his children [10]who are in the midst of this naughty world, [11]that they may be saved through Christ for ever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they [4]are the sheep of Christ which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve is his spouse, and his body. And if it shall [12]happen the same Church, or any member thereof, to take any hurt or hindrance by reason of your negligence, ye know the

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[6] to have
[7] chargeable an office ye be, &c.
[8] the messengers, the watchmen, the pastors, and the stewards of
[9] to teach, to premonish
[10] which be
[11] to be saved through, &c.
[12] chance

[1552] [1549 G.]

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greatness of the fault, and also [1]the horrible punishment that will ensue. Wherefore consider with yourselves the end of your ministry towards the children of God, [2]towards the spouse and body of Christ; and see that [3]you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement [4]in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among [5]you, either for error in Religion, or for viciousness in life.

[6]Forasmuch then as your office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that [7]ye may shew yourselves dutiful and thankful unto that Lord who hath placed you in so high a dignity; as also to beware that neither you yourselves offend, [8]nor be occasion that others offend. Howbeit ye cannot have a mind and [9]will thereto of your selves: for that [10]will and ability is given of God alone: Therefore [11]ye ought, and have need to pray earnestly for his holy Spirit. And seeing that [3]you cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out [13]of the holy Scriptures, and with a life agreeable [14]to the same; [15]consider how studious ye ought to be in reading and [16]learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures: And for this self-same cause, [17]how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have [18]good hope that you have well weighed and pondered these things with yourselves long before this time; and that you have clearly determined, by God's grace, to give yourselves wholly to this [19]office, whereunto it hath pleased God to call you: so that as much as lieth in you, [20]you will apply yourselves wholly to this one thing, and draw all your cares and studies [21]this way; and that you will continually [22]pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry, and that ye may so endeavour yourselves from time to time, to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, [23]that ye may be wholesome and godly examples and patterns for the [24]people to follow.

And [25]now that this present congregation of Christ here assembled, may also understand your minds and wills in these things, and that this your promise [26]may the more move you to do your duties, ye shall answer

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[1] of the horrible punishment which will ensue [1552] [1549 G.]
[2] toward [1552] [1549 G.]
[3] ye [1549 G.]
[4] in faith
[5] them
[6] Then, forasmuch as
[7] you may shew yourselves kind to that Lord, &c.
[8] neither be occasion that other offend
[9] a will
[10] power and ability
[11] ye see how ye ought and have need earnestly to pray, &c.
[13] out of holy Scripture
[14] unto
[15] ye perceive how studious, &c.
[16] and in learning the holy Scriptures, &c.

[1552] [1549 G.]

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plainly to these things, which we in the Name [27]of God, and of his Church, shall demand of you touching the same.

DO you think in your heart that you be truly called, according to the will of our Lord Jesus Christ, and the Order of this Church of England, [28]to the Order and Ministry of Priesthood?

Answer. I think it.

The Bishop.

[29]ARE you persuaded that the holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in [30]Jesus Christ? [31]And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing (as required of necessity to eternal salvation) but that [32]which you shall be persuaded may be concluded and proved by the Scripture?

Answer. I am so persuaded, and have so determined by God's grace.

The Bishop.

WILL you then give your faithful diligence always so to minister the Doctrine and Sacraments and the Discipline of Christ, as the Lord hath commanded, [33]and as this Church and Realm hath received the same, according to the commandments of God; so that [3]you may teach the people committed to your Cure and Charge, with all diligence to keep and observe the same?

Answer. I will so do by the help of the Lord.

The Bishop.

WILL you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines, contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick, as to the whole within your Cures, as need shall require, and [34]occasion shall be given?

Answer. I will, the Lord being my helper.

The Bishop.

WILL you be diligent in prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Answer. I will endeavour myself so to do, the Lord being my helper.

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[17] ye see how you ought, &c. [18] a good hope [19] vocation
[20] you apply [21] this way, and to this end
[22] pray for the heavenly assistance of the Holy Ghost, from God the Father, by the mediation of our only Mediator and Saviour Jesus Christ, that by daily reading, &c.
[23] and that [24] the rest of the congregation to follow
[25] now *omitted* [26] shall more [27] of the congregation, shall, &c.
[28] to the ministry of Priesthood [29] Be you, &c.
[30] Jesu [31] And are you determined with the said, &c.
[32] but that you shall be, &c. [33] and as this Realm hath, &c.
[34] occasion be given

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The Bishop.

WILL you be diligent to frame and fashion your own selves and your families, according to the Doctrine of Christ, and to make both yourselves and them, as much as in you lieth, wholesome examples and [1]patterns to the flock of Christ?

Answer. I will [2]apply myself thereto, the Lord being my helper.

The Bishop.

WILL you maintain and set forwards, as much as lieth in you, quietness, peace, and love among all Christian people, and especially among them that are or shall be committed to your charge?

Answer. I will so do, the Lord being my helper.

The Bishop.

WILL you reverently obey your Ordinary, and other chief Ministers, unto whom [3]is committed the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments?

Answer. I will so do, the Lord being my helper.

Then shall the Bishop standing up, say,

ALMIGHTY God, who hath given you this will to do all these things; Grant also unto you strength and power to perform the same, that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord. *Amen.*

After this the Congregation shall be desired, secretly in their prayers to make their humble supplications to God for all these things; For the which prayers there shall be silence kept for a space.

After which shall be sung or said by the Bishop (the persons to be Ordained Priests, all kneeling) Veni, Creator Spiritus; *the Bishop beginning, and the Priests and others that are present, answering by verses, as followeth.*

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.
Thy blessed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.
Anoint and cheer our soiled face
With the abundance of thy grace.

Then shall the Bishop say,

until the time he shall come at the latter day to judge the quick and dead.

After this, the congregation shall be desired, secretly in their prayers, to make humble supplications to God for the foresaid things; for the which prayers there shall be a certain space kept in silence.

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[1] spectacles [1552] [1549 G.]
[2] so apply myself, the Lord being [1552] [1549 G.]

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Keep far our foes, give peace at home;
Where thou art guide, no ill can come.
Teach us to know the Father, Son,
And thee, of both, to be but one.
That through the ages all along,
This may be our endless song;
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

Or this.

COME, Holy Ghost, eternal God,
proceeding from above,
Both from the Father and the Son,
the God of peace and love.
Visit our minds, into our hearts
thy heavenly grace inspire,
That truth and godliness we may
pursue with full desire.
Thou art the very Comforter
in grief and all distress;
The heavenly gift of God most high
no tongue can it express.
The fountain and the living spring
of joy celestial;
The fire so bright, the love so sweet,
the Unction spiritual.
Thou in thy gifts art manifold,
by them Christ's Church doth stand,
In faithful hearts thou writ'st thy law,
the finger of God's hand.
According to thy promise, Lord,
thou givest speech with grace,
That through thy help God's praises may
resound in every place.
O holy Ghost, into our minds
send down thy heavenly light;
Kindle our hearts with fervent zeal,
to serve God day and night.
Our weakness strengthen and confirm
(for Lord, thou know'st us frail)
That neither devil, world, nor flesh,
against us may prevail.
Put back our enemies far from us,
and help us to obtain,
Peace in our hearts with God and man
(the best, the truest gain;)
And grant that thou being, O Lord,
our leader and our guide,
We may escape the snares of sin,
and never from thee slide.
Such measures of thy powerful grace,
grant, Lord, to us, we pray,
That thou mayst be our comforter
at the last dreadful day.
Of strife and of dissension
dissolve, O Lord, the bands,
And knit the knots of peace and love,
throughout all Christian lands.
Grant us the grace that we may know
the Father of all might,

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[3] the government and charge is committed over you; following, &c. [1552] [1549 G.]

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That we of his beloved Son *may gain the blissful sight,* And that we may with perfect faith ever acknowledge thee, *The Spirit of Father, and of Son,* *one God in persons three.* To God the Father, laud and praise, and to his blessed Son, *And to the holy Spirit of grace,* *co-equal three in one.* And pray we that our only Lord would please his spirit to send *On all that shall profess his Name,* *from hence to the world's end. Amen.*	
That done, the Bishop shall pray in this wise, and say,	*That done, the Bishop shall pray in this wise.*
Let us pray.	Let us pray.

ALMIGHTY God and heavenly Father, [1]who of thine infinite love and goodness towards us, hast given to us thy only and most [2]dearly beloved Son Jesus Christ, to be our Redeemer, [3]and the Author of everlasting life; who after he had made perfect our Redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors, by whose labour and ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name: For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same Office and [4]Ministry appointed for the salvation of mankind, we render unto thee most hearty thanks, we [5]praise and worship thee, and we humbly beseech thee by the same thy[6] blessed Son, to grant unto [7]all, which either here or elsewhere call upon thy[8] holy Name, that we [9]may continue to shew ourselves thankful unto thee for these and all other thy benefits, and that we may daily increase and go forwards in the knowledge and faith of thee and thy Son, by the holy Spirit. So that as well by these thy Ministers, as by them [10]over whom they shall be appointed [11]thy Ministers, thy holy Name may be [12]for ever glorified, and thy blessed kingdom enlarged, through the same thy Son [13]Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same holy Spirit, world without end. *Amen.*

When this Prayer is done, the Bishop, with the Priests present, shall lay their hands severally upon the head of every one that [14]receiveth the Order of Priesthood; the receivers humbly kneeling upon their knees, and the Bishop saying,

RECEIVE the Holy Ghost for the Office and Work of a Priest in the Church of God now committed unto thee by the Imposition of our hands.	RECEIVE the Holy Ghost;

[1] which of thy infinite, &c.
[2] dear
[3] and Author of
[4] ministry of the salvation, &c.
[5] we worship and praise thee
[6] thy Son
[7] all us which
[8] thy Name
[9] may shew ourselves thankful to thee

[1552] [1549 G.]

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Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand, saying,

TAKE thou authority to preach the Word of God, and to minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto.

When this is done, the Nicene Creed shall be sung or said, and the Bishop shall after that go on in the Service of the Communion, which all they that receive Orders shall take together, and remain in the same place where hands were laid upon them, until such time as they have received the Communion.

The Bishop shall deliver to every one of them [14] the Bible in his hand, saying,

TAKE thou authority to preach the word of God, and to minister the holy Sacraments, [16] in this congregation, where thou shalt be so appointed.

When this is done, the Congregation shall sing the Creed, and also they shall go to the Communion; which all they that receive orders shall take together, and remain in the same place where the hands were laid upon them, until such time as they have received the Communion.

The Communion being done, after the last Collect, and immediately before the Benediction, shall be said [17] these Collects:

MOST merciful Father, we beseech thee [18] to send upon these thy servants, thy heavenly blessing, that they may be [19] clothed with righteousness, and that thy Word spoken by their mouths may have such success that it may never be spoken in vain. Grant also that we may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeable to the same, as the means of our salvation; that in all our works and deeds we may seek thy glory, and the increase of thy kingdom, through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

THE Peace of God which passeth all understanding,

have grace to hear and receive the same as thy most holy word, and the mean of our salvation, that in all our words and deeds we may seek thy glory, and the increase of thy kingdom; through Jesus Christ our Lord. Amen.

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[10] to whom they shall be
[11] thy *omitted*
[12] always glorified
[13] our Lord Jesus Christ, which } [1552] [1549 G.]
[14] receiveth orders: The, &c.
[15] *the Bible in the one hand, and the chalice or cup with the bread, in the other hand and say.* [1549 G.]
[16] in this Congregation. [1549 G.]
[17] this Collect
[18] so to send } [1552] [1549 G.]
[19] clad about with all justice, and that

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keep your hearts and minds in the knowledge and love of God; and of his Son Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the holy Ghost, be amongst you, and remain with you always. *Amen.*

And if on the same day the Order of Deacons be given to some, and the Order of Priesthood to others; The Deacons shall be first presented, and then the Priests: and it shall suffice that the Litany be once said for both. The Collects shall both be used; first that for Deacons, then that for Priests. The Epistle shall be Eph. iv. 7—13, *as before in this Office. Immediately after which, they that are to be made Deacons shall take the Oath of Supremacy, be examined and Ordained, as is above prescribed. Then one of them having read the Gospel (which shall be either out of* S. Matth. ix. 36—38, *as before in this Office; or else* S. Luke xii. 35—38, *as before in the Form for the Ordering of Deacons) they that are to be made Priests shall likewise take the Oath of Supremacy, be examined and Ordained, as is in this Office before appointed.*

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And if the Orders of Deacon and Prie hood be given both upon one day, [1] *th shall all things at the holy Communi be used as they are appointed at t ordering of Priests; saving that f the Epistle the whole third chapter the first to Timothy shall be read as is set out before in the Order of Pries And immediately after the Epistle, t Deacons shall be ordered. And it sh suffice, the Litany to be said once.*

THE FORM OF ORDAINING OR CONSECRATING OF AN

Arch-bishop, or Bishop;

WHICH IS ALWAYS TO BE PERFORMED UPON SOME SUNDAY OR HOLY-DAY.

When all things are duly prepared in the Church, and set in Order; after Morning Prayer is ended, the Arch-bishop (or some other Bishop appointed) shall begin the Communion service; in which this shall be

The Collect.

ALMIGHTY God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock; Give grace, we beseech thee, to all Bishops, the Pastors of thy Church, that

THE FORM OF CONSECRATING OF AN

Arch-bishop or Bishop.

[1] *At the Communion.*

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[1] *then shall the Psalm for the Introit and other things at the holy Communi be, &c.* [1549 G.]

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they may diligently preach thy Word, and duly administer the godly Discipline thereof; and grant to the people that they may obediently follow the same, that all may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

And another Bishop shall read

The Epistle. 1 Tim. iij. 1.

THIS is a true saying, If a man desire the office of a bishop, &c. ..... lest he fall into reproach, and the snare of the devil.

Or this, for the Epistle.

Acts xx. 17.

FROM Miletus Paul sent to Ephesus, and called the elders, &c. ..... It is more blessed to give than to receive.

Then another Bishop shall read

The Gospel. S. John xxi. 15.

JESUS saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? ..... feed my sheep.

Or else this.

S. John xx. 19.

THE same day at evening, &c. ..... whosoever sins ye retain, they are retained.

Or this.

S. Matth. xxviij. 18.

JESUS came and spake unto them, saying, All power is given unto me in heaven and earth. ..... And lo, I am with you alway, even unto the end of the world.

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The Epistle.

THIS is a true saying, If a man desire the office of a bishop, &c. ..... lest he fall into rebuke, and snare of the evil speaker.

The Gospel.

JESUS said to Simon Peter, Simon Johanna, lovest thou me more than these? ..... Feed my sheep.

Or else out of the tenth Chapter of John, as before, in the Order of Priests.

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[2] *The Psalm for the Introit at the Communion as at the ordering of Priests* [1549 G.]

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After the Gospel, and the Nicene Creed, and the Sermon are ended, the elected Bishop (vested with his Rochet) shall be presented by two Bishops unto the Arch-bishop of that Province (or to some other Bishop appointed by lawful Commission) the Arch-bishop sitting in his Chair near the holy Table, and the Bishops that present him, saying,

MOST reverend Father in God, we present unto you this godly and well-learned man, to be Ordained and Consecrated Bishop.

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After the Gospel and Credo ended, first [1] the elected Bishop shall be presented by [2] two Bishops unto the Arch-bishop of that province, or to some other Bishop appointed by his commission; The Bishops that [3] present him, saying,

MOST reverend Father in God, we present unto you this godly and well-learned man, to be consecrated Bishop.

[4] Then shall the Archbishop demand the King's Mandate for the Consecration, and cause it to be read. And the Oath touching the [2] acknowledgment of the King's Supremacy shall be ministered to the persons Elected, as it is set down before in the Form for the Ordering of Deacons. And then shall also be ministered unto them the Oath of due obedience to the Archbishop, as followeth.

Supremacy shall be ministered to the person elected, as it is set out in the Order of Deacons. And then shall be ministered also the oath of due obedience unto the Archbishop, as followeth;

The Oath of due Obedience to the Archbishop.

IN the Name of God. Amen. I, N. chosen Bishop of the Church and See of N. do profess and promise all due reverence and obedience to the Archbishop, and to the Metropolitical Church of N. and to their successors; [6] So help me God, through Jesus Christ.

This Oath shall not be made at the Consecration of an Archbishop.
Then the Archbishop shall move the Congregation present to pray, saying thus to them;

BRETHREN, it is written in the Gospel of S. Luke, That our Saviour Christ continued the whole night in prayer, [7] before he did choose and send forth his twelve Apostles. It is written also in the Acts of the Apostles, that the Disciples, [8] who were at Antioch, did fast and pray [9] before they laid hands on Paul and Barnabas, and sent them forth. Let us therefore, following the example of our Saviour Christ and his Apostles, first fall to prayer, [10] before we admit and send forth this person presented unto us, to the work whereunto we trust the Holy Ghost hath called him.

And then shall be said the Litany, as before, in the Form of Ordering Deacons: Save only that after this place, That it may please thee to illuminate all Bishops, &c. *the proper Suffrage there following, shall be omitted, and this inserted instead of it.*

And then shall be said the Litany, as afore in the Order of Deacons. And after this place, That it may please thee to illuminate all Bishops, &c. *he shall say,*

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[1] *the elected Bishop having upon him a surplice and cope shall,* &c. [1549 G.]
[2] *two Bishops (being also in surplices and copes and having their pastoral staves in their hands) unto,* &c. [1549 G.]
[3] *present, saying* [1549 G.]
[4] And then the King's mandate to the Archbishop for the consecration shall be read. And the oath touching the knowledging of the King's Supremacy, &c. [1549 G.]

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THAT it may please thee to bless this our brother Elected, and to send thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of thy Church, and to the honour, praise, and glory of thy Name.

Answer. We beseech thee to hear us, good Lord.

Answer. We beseech thee to hear us, good Lord.

Then shall be said this prayer following.

Concluding the Litany in the end with this Prayer.

ALMIGHTY God, giver of all good things, [8]who by thy holy Spirit hast appointed divers Orders of Ministers in thy Church, mercifully behold this thy servant now called to the work and Ministry of a Bishop, and replenish him so with the truth of thy [11]doctrine, and adorn him with innocency of life, that both by word and deed he may faithfully serve thee in this office, to the glory of thy Name, [12]and the edifying and well-governing of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the holy Ghost, world without end. *Amen.*

Then the Archbishop sitting in his chair, shall say to him that is to be Consecrated,

BROTHER, forasmuch as the holy Scripture, and the ancient Canons command, that we should not be hasty in laying on hands, and admitting any person to government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood; before I admit you to this Administration, I will examine you in certain Articles, to the end that the Congregation present may have a trial, and bear witness how you be minded to behave yourself in the Church of God.

Then the Archbishop, sitting in a chair, shall say this to him that is to be consecrated,

BROTHER, forasmuch as holy Scripture, and the old Canons commandeth that we should not be hasty in laying on hands, and admitting of any person to the government of the congregation of Christ, which he hath purchased with no less price than the effusion of his own blood; afore that I admit you to this administration whereunto ye are called, I will examine you in certain articles, to the end the congregation present may have a trial and bear witness how ye be minded to behave yourself in the Church of God.

ARE you persuaded that you be truly called to this Ministration according to the will of our Lord Jesus Christ, and the order of this Realm?

Answer. I am so persuaded.

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[5] knowledge [1552]
[6] So help me God and his holy Gospel. [1549 G.]
[7] or ever that he, &c.
[8] which
[9] or ever they laid hands upon, or sent forth Paul and Barnabas.
[10] or that we admit
[11] thy doctrine, and innocency of life, that
[12] and profit of thy congregation, through the merits of our Saviour Jesu Christ, who
[1549 G.] [1552]

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The Archbishop.

ARE you persuaded that the holy Scriptures contain sufficiently all doctrine required of necessity [1]to eternal salvation, through faith in Jesus Christ? and are you determined [2]out of the same holy Scriptures to instruct the people committed to your charge, and to teach or maintain nothing as required of necessity to eternal salvation, [3]but that which you shall be persuaded may be concluded, and proved by the same?

Answer. I am so persuaded and determined by God's grace.

The Archbishop.

WILL you then faithfully exercise yourself in [4]the same holy Scriptures, and call upon God by prayer, for the true understanding of the same: so as ye may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gain-sayers?

Answer. I will so do, by the help of God.

The Archbishop.

BE you ready with all faithful diligence to banish and drive away all erroneous and strange Doctrines, contrary to God's Word; and both privately and openly to call upon, and encourage [5]others to do the same?

Answer. I am ready, the Lord being my helper.

The Archbishop.

WILL you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly [6]in this present world, that you may shew yourself in all things an example of good works unto [7]others, that the adversary may be ashamed, having nothing to [8]say against you?

Answer. I will so do, the Lord being my helper.

The Archbishop.

WILL you maintain and set forward, as much as shall lie in you, quietness, [9]love, and peace among all men; and such as be unquiet, disobedient, and criminous within your Diocese, correct and punish, according to such authority as [10]you have by God's word, and as to you shall be committed by the Ordinance of this Realm?

Answer. I will so do, by the help of God.

The Archbishop.

WILL you be faithful in ordaining, sending, or laying hands upon others?

Answer. I will so be by the help of God.

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[1] for eternal salvation through the faith in Jesu Christ?
[2] with the same, &c. [3] but that you shall be persuaded } [1552]
[4] said [5] other to the same. [6] in this world, [7] other } [1549 G.]
[8] lay [9] peace and love [10] ye
[11] by God's grace [1549 G.] [12] Jesu [1552] [1549 G.]
[13] printed *at full length* in [1662]

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The Archbishop.

WILL you shew yourself gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help? *Answer.* I will so shew myself [11] by God's help.

Then the Archbishop standing up shall say,

ALMIGHTY God, our heavenly Father, who hath given you a good will to do all these things; Grant also unto you strength and power to perform the same, that he accomplishing in you the good work which he hath begun, [10] you may be found perfect and irreprehensible at the latter day; through [12] Jesus Christ our Lord. *Amen.*

Then shall the Bishop Elect put on the rest of the Episcopal habit, and kneeling down [Veni, Creator Spiritus] *shall be sung or said over him, the Archbishop beginning, and the Bishops, with others that are present, answering by Verses, as followeth.*

[13] COME, Holy Ghost, our Souls inspire,
And lighten with celestial fire, &c.

Or this,

COME, Holy Ghost, eternal God, &c.
As before in the form of ordering Priests.

Then shall be sung or said, Come, Holy Ghost, &c. as it is set out in the order of Priests.

[14] *That ended, the Archbishop shall say.*

Lord, hear our prayer.
Answer. And let our cry come unto thee.

Let us pray.

ALMIGHTY God, and most merciful Father, who of thine infinite goodness hast given thy only and dearly beloved Son Jesus Christ to be our Redeemer, and the Author of everlasting life; who after that he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors, to the edifying and making perfect his Church; Grant, we beseech thee, to this thy servant such grace that he may evermore be

ALMIGHTY God, and most merciful Father, which of thy infinite goodness hast given to us thy only and most dear beloved Son Jesus Christ, to be our Redeemer, and Author of everlasting life; who after that he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors, to the edifying and making perfect of his congregation; Grant, we beseech thee, to this thy servant such grace,

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[14] *That ended, the Archbishop shall say,*
The Lord be with you.
Answer. And with thy Spirit.
Let us pray.
Almighty God, &c. [1549 G.]

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ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee, and use the authority given him, not to destruction, but to salvation, not to hurt, but to help; so that as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy, through Jesus Christ our Lord, who with thee and the holy Ghost liveth and reigneth one God, world without end. *Amen.*

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that he may evermore be ready to spread abroad thy Gospel, and glad tidings of reconcilement to God, and to use the authority given unto him, not to destroy, but to save; not to hurt, but to help: so that he [1]as a wise and a faithful servant, giving to thy family meat in due season, may at the last day be received into joy; through Jesu Christ our Lord, who with thee and the holy Ghost, liveth and reigneth one God, world without end. Amen.

Then the Archbishop and Bishops present shall lay their hands upon the head of the Elected Bishop, kneeling before them upon his knees, the Archbishop saying,

RECEIVE the Holy Ghost, for the office and work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God which is given thee by this Imposition of our hands: For God hath not given us the spirit of fear, but of power, and love, and soberness.

Elected Bishop, the Archbishop saying,

TAKE the Holy Ghost, and remember that thou stir up the grace of God, which is in thee, by imposition of hands; for God hath not given us the spirit of fear, but of power, and love, and of soberness.

[2]*Then the Archbishop shall deliver him the Bible, saying,*

GIVE heed unto reading, exhortation and doctrine. Think upon [3]the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and [4]to doctrine, and be diligent in doing them; for [5]by so doing thou shalt [6]both save thyself, and them that [7]hear thee. [8]Be to the flock of Christ a shepherd, [9]and not a wolf; feed them, devour them not. Hold up the weak, heal the sick, [10]bind up the broken, bring again the outcasts, seek the lost; Be so merciful, that [11]ye be not too remiss; so minister discipline that [12]you forget not mercy; that when the chief shepherd [13]shall appear, ye may receive the never-fading crown of glory, through Jesus Christ our Lord. [14]*Amen.*

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[1] as a faithful and a wise servant, [1549 G.]
[2] *Then the Archbishop shall lay the Bible upon his neck, saying,* [1549 G.]
[3] these things [1552] those things [1549 G.]
[4] unto teaching [1552] [1549 G.]
[5] by doing this [1552] [1549 G.]
[6] both *omitted* [1552] [1549 G.]
[7] hear thee, through Jesus Christ our Lord. [1549 G.]
[8] *Then shall the Archbishop put into his hand the Pastoral Staff, saying,* Be to the flock, &c. Ezek. 34. [1549 G.]
[9] not a wolf [1552] [1549 G.]
[10] bind together [1552] [1549 G.]
[11] you [1552] [1549 G.]
[12] ye [1549 G.]

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Then the Archbishop shall proceed in the Communion Service; with whom the new Consecrated Bishop (with others) shall also communicate.

And for the last Collect, immediately before the Benediction, shall be said these Prayers.

1552

Then the Archbishop shall proceed to the Communion, with whom the new consecrated [15] Bishop with other shall also communicate.

And after the last Collect, immediately [16] before the Benediction, shall be said this prayer.

MOST merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing, and so endue him with thy Holy Spirit, that he preaching thy Word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine; but also may be to such as believe [17] a wholesome example in word, in conversation, in love, in faith, in chastity, [18] and in purity; that faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord, the righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghost, world without end. *Amen.*

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

THE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his son our Saviour Jesus Christ. And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

[19] Imprinted at London in Fleet Street, at the sign of the Sun, over against the Conduit, by Edward Whitchurche. M. D. LII.

Cum privilegio ad imprimendum solum.

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[13] shall come, ye may receive the immarcessible crown, &c. [1552]
[14] Amen *omitted* [1549 G.]
[15] *Bishop shall also communicate* [1549 G.]
[16] afore [1549 G.]
[17] an [1552] [1549 G.]
[18] and purity [1552] [1549 G.]
[19] Below Grafton's device is;
Richardus Grafton
typographus Regius
excudebat.
Mense Martii
A. M. D. XLIX.
Cum privilegio ad imprimendum solum.

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THE PRICES OF THIS BOOK.

THIS Book is to be sold by the Imprinter, in quires for ij shillings and vi pence, and not above. Bound in parchment or forell, for iij shillings iiij pence, and not above. And bound in leather, in paper boards, or clasps, for iv shillings, and not above. And at the next impression, the imprinter leaving out the form of making and consecrating of Archbishops, Bishops, Priests, and Deacons, shall sell the said Book in quires for ij shillings, and not above. And bound in forell, for ij shillings viij pence, and not above. And bound in leather, in pasteboards, or clasps, for iij shillings iv pence, and not above.

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[1] A FORM OF

Prayer with Thanksgiving,

TO BE USED YEARLY UPON THE FIFTH DAY OF NOVEMBER,

For the happy Deliverance of the King and the three Estates of the Realm, from the most traiterous and bloody-intended massacre by Gunpowder.

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[2] A FORM OF

Prayer with Thanksgiving,

TO BE USED YEARLY UPON THE FIFTH DAY OF *November*,

For the happy deliverance of King James I. and the three estates of the Realm, From the most traiterous and bloody intended massacre by Gunpowder; And also for the happy arrival of his present Majesty on this day, for the deliverance of our Church and Nation.

The Service shall be the same with the usual Office for Holy-days in all things: except where it is hereafter otherwise appointed. If this day shall happen to be [3] Sunday, only the Collect proper for that Sunday shall be added to this Office in its place.

Morning Prayer shall begin with one of these sentences.

TURN thy face away from our sins, O Lord, and blot out all our offences. Psal. 51. 9.

Correct us, O Lord, but with judgment; not in thine anger, lest thou bring us to nothing. Jer. x. 24.

Morning Prayer shall begin with these Sentences.

THE Lord is full of compassion and mercy: long-suffering, and of great goodness. Psalm 103. 8.

He will not alway be chiding: neither keepeth he his anger for ever. *Verse* 9.

---

[1] CHARLES R.

[2] MARY R.

Our will and pleasure is, That these Three forms of Prayer and Service made for the Fifth of *November*, the Thirtieth of *January*, and the Twenty-ninth of *May*, be forthwith Printed and Published; and for the future annexed to the Book of Common Prayer and Liturgy of the Church of *England*, to be used yearly on the said days, in all Cathedral and Collegiate Churches and Chapels, in all Chapels of Colleges and Halls within both Our Universities, and of Our Colleges of *Eton*

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I will go to my father, and will ay unto him : Father, I have sin-ed against heaven, and before thee, nd am no more worthy to be called y son. S. Luke xv. 18, 19.

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He hath not dealt with us after our sins : nor rewarded us according to our wickednesses. *Verse* 10.

Instead of Venite Exultemus *shall this Hymn following be used ; one verse by the Priest, and another by the Clerk and People.*

O GIVE thanks unto the Lord, for he is gracious : and his mercy endureth for ever. *Psalm* 107. 1.

Let them give thanks, whom the Lord hath redeemed : and delivered from the hand of the enemy. Verse 2.

Many a time have they fought against me from my youth up : may Israel now say. *Psalm* 129. 1.

Yea, many a time have they vexed me from my youth up : but they have not prevailed against me. Verse 2.

They have privily laid their net to destroy me without a cause : yea, even without a cause have they made a pit for my soul. *Psalm* 35. 7.

They have laid a net for my feet, and pressed down my soul : they have digged a pit before me, and are fallen into the midst of it themselves. Psalm 57. 7.

Great is our Lord, and great is his power : yea, and his wisdom is infinite. *Psalm* 147. 5.

The Lord setteth up the meek : and bringeth the ungodly down to the ground. Verse 6.

Let thy hand be upon the man of thy right hand : and upon the son of man, whom thou madest so strong for thine own self. *Psalm* 80. 17.

And so will we not go back from thee : O let us live, and we shall call upon thy name. Verse 18.

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nd *Winchester*, and in all Parish-Churches and Chapels within Our Kingdom f *England*, Dominion of *Wales*, and Town of *Berwick* upon *Tweed*.

Given at our Court at Whitehall the nd day of May, in the 14th year of Our Reign.

By his Majesty's Command.

Nicholas.

Given at Our Court at Whitehall the Sixth day of *October*, 1692, in the Fourth year of our Reign.

By her Majesty's Command.

Nottingham.

[3] on Sunday [1692]

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	Glory be to the Father, and to the Son, and to the holy Ghost: *As it was in the beginning, is now, and ever shall be: world without end.* Amen.
Proper Psalms, 35. 64. 124. 125.	*Proper Psalms,* 64. 124. 125.
Proper Lessons.	*Proper Lessons.*
The First, 2 Sam. 22.	*The First,* 2 Sam. 22.
	Te Deum.
The Second, Acts 23.	*The Second,* Acts 23.
	Jubilate.

In the Suffrages after the Creed, these shall be inserted and used for the King.

Priest. O Lord, save the King,
People. Who putteth his trust in thee.
Priest. Send him help from thy holy place;
People. And evermore mightily defend him.
Priest. Let his enemies have no advantage against him.
People. Let not the wicked approach to hurt him.

Instead of the first Collect at Morning Prayer shall these two be used.

ALMIGHTY God, who hast in all ages shewed thy Power and Mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States professing thy holy and eternal truth, from the wicked conspiracies, and malicious practices of all the enemies thereof; We yield thee our unfeigned thanks and praise for the wonderful and mighty deliverance of our late gracious Sovereign [1] King *James*, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of this Realm, then assembled in Parliament, by Popish treachery appointed as sheep to the slaughter, in a most barbarous and savage manner, beyond the example of former ages. From this unnatural conspiracy, not our merit, but thy mercy; not our foresight, but thy providence delivered us: And therefore not unto us, O Lord, not unto us, but unto thy Name be ascribed all honour and glory, in all Churches of the saints, from generation to generation; through Jesus Christ our Lord. *Amen.*

O LORD, who didst this day discover the snares of death that were laid for us, and didst wonderfully deliver us from the same; Be thou still our mighty Protector, and scatter our enemies that delight in blood. Infatuate and defeat their counsels, abate their pride, assuage their malice, and confound their devices. Strengthen the hands of our gracious King

ACCEPT also, most gracious God, of our unfeigned thanks for filling our hearts again with joy and gladness, after the time that thou hast afflicted us, and putting a new song into our mouths, by bringing his Majesty, who now reigns over us, upon this Day, for the deliverance of our Church and Nation from Popish Tyranny and Arbitrary power. We adore the

[1] King *James* the First [1692]

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Charles, and all that are put in authority under him, with Judgment and justice, to cut off all such workers of iniquity, as turn religion into rebellion, and faith into faction: that they may never prevail against us, nor triumph in the ruin of thy Church among us. But that our gracious Sovereign and his Realms, being preserved in thy true Religion, and by thy merciful goodness protected in the same, we may all duly serve thee, and give thee thanks in thy holy congregation, through Jesus Christ our Lord. *Amen.*

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wisdom and justice of thy providence, which so timely interposed in our extreme danger, and disappointed all the designs of our enemies. We beseech thee, give us such a lively and lasting sense of what thou didst then, and hast, since that time, done for us, that we may not grow secure and careless in our obedience, by presuming upon thy great and undeserved goodness; but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our religion, which thou hast in a marvellous manner preserved to us. Let truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, with all other virtues, so flourish among us, that they may be the stability of our times, and make this Church a praise in the earth. All which we humbly beg for the sake of our blessed Lord and Saviour. *Amen.*

In the end of the Litany (which shall always this day be used) after the Collect [[2] We humbly beseech thee, &c.] *shall this be said which followeth.*

ALMIGHTY God, and heavenly Father, who of thy gracious providence and tender mercy towards us, didst prevent the malice and imaginations of our enemies by discovering and confounding their horrible and wicked enterprise, plotted and intended this day to be executed against the King, and the whole state of this Realm, for the subversion of the Government, and Religion established amongst us; We most humbly praise and magnify thy glorious Name for this thine infinite gracious goodness towards us. We confess it was thy mercy, thy mercy alone, that we were not then consumed. For our sins cried to heaven against us; and our iniquities justly called for vengeance upon us. But thou

ALMIGHTY God, and heavenly Father, who of thy gracious providence and tender mercy towards us, didst prevent the malice and imaginations of our enemies, by discovering and confounding their horrible and wicked enterprise, plotted and intended this day to be executed against the King, and the whole state of this Realm, for the subversion of the Government and Religion established amongst us; and didst likewise upon this day wonderfully conduct thy servant our present King, and bring him safely into this Kingdom, to preserve us from the late attempts of our enemies, to bereave us of our Religion and Laws; We most humbly praise and magnify thy most glorious Name for thy unspeakable

[2] We humbly beseech thee, O Father [1692]

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hast not dealt with us after our sins, nor rewarded us after our iniquities; nor given us over, as we deserved, to be a prey to our enemies; but didst in mercy deliver us from their malice, and preserve us from death and destruction. Let the consideration of this thy goodness, O Lord, work in us true repentance, that iniquity may not be our ruin. And increase in us more and more a lively faith, and fruitful love in all holy obedience, that thou mayest continue thy favour, with the light of thy Gospel to us and our posterity for evermore; and that for thy dear Son's sake, Jesus Christ our only Mediator and Advocate. *Amen.*

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goodness towards us, expressed in both these acts of thy mercy. We confess it has been of thy mercy alone that we are not consumed: for our sins have cried to heaven against us, and our iniquities justly called for vengeance upon us. But thou hast not dealt with us after our sins, nor rewarded us after our iniquities; nor given us over, as we deserved, to be a prey to our enemies; but hast in mercy delivered us from their malice, and preserved us from death and destruction. Let the consideration of this thy repeated goodness, O Lord, work in us true repentance, that iniquity may not be our ruin. And increase in us more and more a lively faith and love, fruitful in all holy obedience; that thou mayst still continue thy favour, with the light of thy Gospel, to us and our posterity for evermore; and that for thy dear Son's sake, Jesus Christ our only Mediator and Advocate. *Amen.*

Instead of the Prayer [In time of War and tumults] *shall be used this Prayer following.*

O LORD, who didst this day discover the snares of death that were laid for us, and didst wonderfully deliver us from the same; Be thou still our mighty Protector, and scatter our enemies that delight in blood. Infatuate and defeat their counsels, abate their pride, assuage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign King *William*, and all that are put in authority under him, with judgment and justice, to cut off all such workers of iniquity as turn Religion into Rebellion, and Faith into Faction; that they may never prevail against us, or triumph in the ruin of thy Church among us: But that our gracious Sovereign and his Realms, being preserved in thy true Religion, and by thy merciful goodness protected in the

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same, we may all duly serve thee, and give thee thanks in thy holy congregation, through Jesus Christ our Lord. *Amen.*

In the Communion Service, instead of the Collect for the Day, shall this which followeth be used.

ETERNAL God and our most mighty Protector, we thy unworthy servants do humbly present ourselves before thy Majesty, acknowledging thy power, wisdom, and goodness in preserving the King and the three estates of this Realm assembled in Parliament, from the destruction this day intended against them. Make us, we beseech thee, truly thankful for this thy great mercy towards us. Protect and defend our Sovereign Lord the King, and all the Royal family, from all treasons and conspiracies. Preserve them in thy faith, fear, and love: prosper his Reign with long happiness here on earth; and crown him with everlasting glory hereafter in the kingdom of heaven; through Jesus Christ our only Saviour and Redeemer. *Amen.*

ETERNAL God and our most mighty Protector, we thy unworthy servants do humbly present ourselves before thy Majesty, acknowledging thy power, wisdom, and goodness in preserving the King and the three estates of this Realm, assembled in Parliament, from the destruction this day intended against them. Make us, we beseech thee, truly thankful for this, and for all other thy great mercies towards us; particularly for making this day again memorable by a fresh instance of thy loving-kindness towards us. We bless thee for giving his Majesty, that now is, a safe arrival here, and for making all opposition fall before him, till he became our King, and Governor. Continue, we beseech thee, to protect and defend him, and all the Royal family, from all treasons and conspiracies; preserve them in thy faith, fear, and love; prosper his reign with long happiness here on earth; and crown him with everlasting glory hereafter; through Jesus Christ our Saviour and Redeemer. *Amen.*

The Epistle. Rom. xiii. 1.

LET every soul be subject unto the higher powers, &c. ..... honour to whom honour.

The Gospel. S. Matth. xxvii. 1.

WHEN the morning was come, &c. ..... as the Lord appointed me.

The Gospel. S. Luke ix. 51.

AND it came to pass, when, &c. ..... And they went to another village.

After the Creed, if there be no Sermon, shall be read one of the Six Homilies against Rebellion.

This Sentence is to be read at the Offertory.

WHATSOEVER ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets. S. Matth. vii. 12.

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After the Prayer for the Church militant this following Prayer is to be used.

O GOD, whose name is excellent in all the earth, and thy glory above the heavens; who, on this day, didst miraculously preserve our Church and State from the secret contrivance and hellish malice of Popish Conspirators; and on this day also didst begin to give us a mighty deliverance from the open tyranny and oppression of the same cruel and blood-thirsty enemies: We bless and adore thy glorious Majesty, as for the former, so for this thy late marvellous loving-kindness to our Church and Nation, in the preservation of our Religion and Liberties. And we humbly pray, that the devout sense of this thy repeated mercy may renew and increase in us a spirit of love and thankfulness to thee its only Author; a spirit of peaceable submission and obedience to our gracious Sovereign, whom thou madest the blessed instrument of it, and a spirit of fervent zeal for our holy Religion, which thou hast so wonderfully rescued, and established, a blessing to us and our posterity. And this we beg for Jesus Christ his sake. *Amen.*

A FORM OF

Common Prayer,

TO BE USED YEARLY UPON THE XXX. DAY OF *January*,

Being the day of the Martyrdom of King Charles the First.

If this day shall happen to be Sunday, this Form of Service shall be used the next day following.

A FORM OF

Prayer with Fasting,

TO BE USED YEARLY UPON THE THIRTIETH OF *January*,

Being the day of the Martyrdom of the Blessed King *Charles* the First; to implore the mercy of God, that neither the Guilt of that sacred and innocent Blood, nor those other sins, by which God was provoked to deliver up both us and our King into the hands of cruel and unreasonable men, may at any time hereafter be visited upon us or our posterity.

If this day shall happen to be Sunday, this Form of Prayer shall be used, and the Fast kept the next day following. And

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The Service shall be the same with the usual office for Holy-days, in all things; except where it is hereafter otherwise appointed.

THE ORDER FOR MORNING PRAYER.

He that ministereth shall begin with one of these Sentences.

CORRECT us, O Lord, but with judgment; not in thine anger; lest thou bring us to nothing. Jere. x. 24.

Rent your heart, and not your garments, and turn to the Lord your God: for he is gracious and merciful; slow to anger, and of great kindness; and repenteth him of the evil. Joel ii. 13.

It is of the Lord's mercies, that we are not consumed, because his compassions fail not. Lam. iij. 22.

Instead of Venite exultemus *shall this Psalm following be used, one verse by the Priest, and another by the Clerk and people.*

O COME let us worship, and fall down: and kneel before the Lord our Maker. Ps. 95. 6.

Let us repent and turn from our wickedness: and our sins shall be forgiven us. Acts 3. 19.

Let us turn every one from his evil way: and the Lord will turn from his fierce anger, and we shall not perish. Jonah 3. 8, 9.

We acknowledge our faults: and our sins are ever before us. Psal. 51. 3.

We have provoked thine anger, O Lord: but there is mercy with

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upon the Lord's Day next before the Day to be kept, at Morning Prayer, immediately after the Nicene Creed, notice shall be given for the due observation of the said day.

The Service on the Day shall be the same with the usual office for Holy-days in all things; except where it is in this Office otherwise appointed.

THE ORDER FOR MORNING PRAYER.

He that ministereth, shall begin with on or more of these Sentences.

TO the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. Daniel ix. 9. 10.

Correct us, O Lord, but with judgment; not in thine anger, lest thou bring us to nothing. Jer. x. 24.

Enter not into judgment with thy servants, O Lord; for in thy sight shall no man living be justified. Ps. cxliij. 2.

Instead of Venite exultemus *the Hymn following shall be said or sung; one Verse by the Priest, another by the Clerk and people.*

RIGHTEOUS art thou, O Lord, and just are thy judgments; Psalm 119. 137.

Thou art just, O Lord, in all that is brought upon us: for thou hast done right, but we have done wickedly. Neh. 9. 33.

Nevertheless, my feet were almost gone; my treadings had well-nigh slipped. Psalm 73. 2.

For why? I was grieved at the wicked: I did also see the ungodly in such prosperity. Verse 3.

The people stood up, and the rulers took counsel together: against

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thee, therefore shalt thou be feared. Lam. 3. 42. Psal. 130. 4.

O shut not up our souls with sinners : nor our life with the blood-thirsty. Ps. 26. 9.

Thou hast promised, O Lord, that before we call thou wilt answer: and whiles we are yet speaking, thou wilt hear. Is. 65. 24.

And now in the anguish of our souls we cry unto thee : Hear, Lord, and have mercy. Baruch. 3. 1.

O Lord, rebuke us not in thine indignation : neither chasten us in thy displeasure. Psal. 6. 1.

For thy Name's sake be merciful to our sin : for it is great. Ps. 25. 10.

Turn thy face from our sins: and put out all our misdeeds. Ps. 51. 9.

Make us clean hearts, O God: and renew a right spirit within us. Verse 10.

Deliver us from blood-guiltiness, O God : thou that art the God of our salvation. Verse 14.

O deliver us, and be merciful to our sins : for thy Name's sake Psal. 79. 9.

O be favourable and gracious unto Sion : build thou the walls of Jerusalem. Psal. 51. 18.

So we that are thy people, and sheep of thy pasture, shall give thee thanks for ever : and will alway be shewing forth thy praise from generation to generation.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is

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the Lord, and against his Anointed. Psalm 2. 2.

They cast their heads together with one consent : and were confederate against him. Psalm 83. 5.

He heard the blasphemy of the multitude, and fear was on every side : while they conspired together against him, to take away his life. Ps. 31. 15.

They spoke against him with false tongues, and compassed him about with words of hatred : and fought against him without a cause. Ps. 109. 2.

Yea, his own familiar friends whom he trusted : they that eat of his bread laid great wait for him. Ps. 41. 9.

They rewarded him evil for good: to the great discomfort of his soul. Ps. 35. 12.

They took their counsel together, saying, God hath forsaken him: persecute him and take him, for there is none to deliver him. Ps. 71. 9.

The breath of our nostrils, the Anointed of the Lord was taken in their pits : of whom we said, Under his shadow we shall be safe. Lam. 4. 20.

The adversary and the enemy entered into the gates of Jerusalem: saying, When shall he die, and his name perish? Ver. 12. Psalm 41. 5.

Let the sentence of guiltiness proceed against him : and now that he lieth, let him rise up no more. Ver. 8.

False witnesses also did rise up against him : they laid to his charge things that he knew not. Ps. 35. 11.

For the sins of the people, and the iniquities of the priests : they shed the blood of the just in the midst of Jerusalem. Lam 4. 13.

O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united:

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now, and ever shall be, world without end. Amen.

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for in their anger they slew a man; Gen. 49. 6.

Even the man of thy right hand: the Son of man, whom thou hadst made so strong for thine own self. Ps. 80. 17.

In the sight of the unwise he seemed to die: and his departure was taken for misery. Wisdom 3. 2.

They, fools, counted his life madness, and his end to be without honour: but he is in peace. Wisd. 5. 4, 3. 3.

For though he was punished in the sight of men: yet was his hope full of immortality. Wisd. 3. 4.

How is he numbered with the children of God: and his lot is among the saints! Wisd. 5. 5.

But, O Lord God, to whom vengeance belongeth: be favourable and gracious unto Sion. Ps. 94. 1. Psal. 51. 18.

Be merciful, O Lord, unto thy people, whom thou hast redeemed: and lay not innocent blood to our charge. Deut. 21. 8.

O shut not up our souls with sinners: nor our lives with the blood-thirsty. Ps. 26. 9.

Deliver us from blood-guiltiness, O God, thou that art the God of our salvation: and our tongues shall sing of thy righteousness. Ps. 51. 14.

For thou art the God that hast no pleasure in wickedness: neither shall any evil dwell with thee. Ps. 5. 4.

Thou wilt destroy them that speak leasing: the Lord abhors both the blood-thirsty and deceitful man. Ver. 6.

O how suddenly do they consume: perish, and come to a fearful end! Ps. 73. 18.

Yea, even like as a dream, when one awaketh: so didst thou make their image to vanish out of the city. Ver. 19.

Great and marvellous are thy works, O Lord God Almighty:

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	just and true are thy ways, O King of Saints! Apoc. 15. 3. *Righteous art thou, O Lord: and just are thy judgments.* Psal. 119. 137. Glory be to the Father, and to the Son; and to the Holy Ghost; *As it was in the beginning, is now, and ever shall be: world without end. Amen.*
Proper Psalms. vii. ix. x. xi.	*Proper Psalms.* ix. x. xi.

Proper Lessons.

The First. 2 Sam. i.

The Second. S. Matth. xxvij.

Instead of the first Collect at Morning Prayer, this which followeth shall be used.	*Instead of the First Collect at Morning Prayer, shall these two, which next followeth, be used.*
O MOST mighty God, terrible in thy judgments, and wonderful in thy doings [1]towards the children of men; who in thy heavy displeasure didst suffer the life of our late gracious Sovereign to be this day taken away by wicked hands; We, thy unworthy servants, humbly confess, that the sins of this Nation have been the cause which hath brought this heavy judgment upon us.	O MOST mighty God, terrible in thy judgments, and wonderful in thy doings [1]towards the children of men; who in thy heavy displeasure didst suffer the life of our late gracious Sovereign King *Charles* the First, to be (as) this day taken away by the hands of cruel and bloody men: We thy sinful creatures here assembled before thee, do, in the behalf of all the people of this land, humbly confess, that they were the crying sins of this Nation, which brought down this heavy judgment upon us.

But, O gracious God, when thou makest inquisition for blood, lay not the guilt of this innocent blood, (the shedding whereof nothing but the blood of thy Son can expiate) lay it not to the charge of the people of this land; nor let it ever be required of us, or our posterity. Be merciful, [2]be merciful unto thy people, whom thou hast redeemed; and be not angry with us for ever; but pardon us for thy mercies' sake, through the merits of thy Son [3]our Lord Jesus Christ. *Amen.*

BLESSED Lord, in whose sight the death of thy saints is precious; We magnify thy Name for thine abundant grace bestowed on our late martyred Sovereign; by which he was enabled so cheerfully to follow the steps of his blessed Master and Saviour, in a constant meek suffering of all barbarous

[1] toward [1692] [2] O Lord, be merciful unto, [1692]
[3] Jesus Christ our Lord [1692]

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	indignities, and at last resisting unto blood; and even then, according to the same pattern, praying for his murderers. Let his memory, O Lord, be ever blessed among us; that we may follow the example of his courage and constancy, his meekness and patience, and great charity. And grant, that this our land may be freed from the vengeance of his righteous blood, and thy mercy glorified in the forgiveness of our sins; and all for Jesus Christ his sake our only Mediator and Advocate. *Amen.*
In the end of the Litany (which shall always this day be used) after the Collect [We humbly beseech thee, O Father, &c.] *these three Collects are to be used.*	*In the end of the Litany (which shall always on this Day be used) immediately after the Collect* [We humbly beseech thee, O Father, &c.] *the three Collects next following are to be read.*

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

O MOST mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made, who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved: Mercifully forgive us our trespasses: receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed. Enter not into judgment with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

Then shall the people say this that followeth, after the Minister.

TURN thou us, O good Lord, and so shall we be turned: Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, fasting, and praying: For thou art a merciful God, Full of compassion, Long-suffering and of great pity. Thou sparest, when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son Jesus Christ our Lord. Amen.

blessed Son Jesus Christ our Lord. *Amen.*

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In the Communion Service, immediately after the Commandments, shall this Collect be used.	
O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*	
Then shall follow the Prayer for the King, [Almighty God, whose Kingdom is everlasting, &c.] *And after that, these two Collects instead of that for the day.*	*In the Communion Service, after Prayer for the King* [Almighty G whose Kingdom is everlasting, & *instead of the Collect for the day, sh these two be used.*
BLESSED Lord, in whose sight the death of thy saints is precious; We magnify thy Name for that abundant grace bestowed on our late martyred Sovereign; by which he was enabled so cheerfully to follow the steps of his blessed Master and Saviour, in a constant meek suffering of all barbarous indignities, and at last resisting unto blood; and even then, according to the same pattern, praying for his murderers. Let his memory, O Lord, be ever blessed among us; that we may follow the example of his patience and charity: And grant, that this our land may be freed from the vengeance of his blood, and thy mercy glorified in the forgiveness of our sins: and all for Jesus Christ his sake. *Amen.*	O most mighty God, &c. / Blessed Lord, in whose sight, &c. — As in t Morni Praye
GRANT, Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ. *Amen.*	

The Epistle. 1 S. Peter 2. 13.

SUBMIT yourselves, &c. ..... neither was guile found in hi mouth.

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The Gospel. S. Matth. 21. 33.

THERE was a certain householder, &c. ..... the fruits in their seasons.

After the Nicene Creed, shall be read, instead of the Sermon for that Day, the first and second parts of the Homily against Disobedience and wilful Rebellion, set forth by Authority; or the Minister who officiates, shall preach a Sermon of his own composing upon the same Argument. In the Offertory shall this Sentence be read.

WHATSOEVER ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. S. Matth. vij. 12.

After the Prayer [For the whole state of Christ's Church, &c.] *this Collect shall be used.*

O LORD, our heavenly Father, who [1]dost not punish us as our sins deserved, but hast in the midst of judgment remembered mercy; We acknowledge it [2]thy special favour, that though for our many and great provocations, thou didst suffer thine [3]Anointed to fall this day into the hands of violent and blood-thirsty men, and barbarously to be murdered by them; yet thou didst not leave us for ever, as sheep without a shepherd; but by thy gracious providence didst miraculously preserve the undoubted Heir of [4]his Crown, our most gracious Sovereign King *Charles* the Second, from his bloody enemies, hiding him under the shadow of thy wings, until their tyranny was overpast; and bringing him back in thy good appointed time to sit in peace upon the throne of his Father, and to exercise that authority over us, which of thy special grace thou hadst committed unto him. For these thy great and unspeakable mercies we render thee most humble thanks from the bottom of our hearts, beseeching thee still to continue thy gracious protection over him, and to grant him a long and happy reign over us. So we that are thy people will give thee thanks for ever, and will alway be shewing forth thy praise from

After the Prayer [For the whole state of Christ's Church, &c.] *these two Collects following shall be used.*

shadow of thy wings, until their tyranny was overpast; and didst bring him back in thy good appointed time, to sit upon the throne of his Father; and together with the Royal Family, didst restore to us our ancient government in Church and State. For these thy great and unspeakable mercies we render to thee our most humble thanks, from the bottom of our hearts, beseeching thee still to continue thy gracious protection over the whole Royal Family, and to grant to our gracious Sovereign King *William* a long and a happy reign over us: So we that are thy people, will give

[1] didst [1692] [2] thine especial [1692]
[3] Anointed blessed King *Charles* the First (as) this day to fall, &c. [1692]
[4] his crowns, our then gracious Sovereign [1692]

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generation to generation, through Jesus Christ our Lord. *Amen.*	thee thanks for ever, and will alway be shewing forth thy praise from generation to generation; through Jesus Christ our Lord and Saviour. *Amen.*
	AND grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. *Amen.*

THE ORDER FOR EVENING PRAYER.	THE ORDER FOR EVENING PRAYER.
	The Hymn appointed to be used at Morning Prayer instead of Venite Exultemus *shall here also be used before the Proper Psalms.*
Proper Psalms, xxxviij. lxiv. cxliij.	*Proper Psalms,* lxxxix. xciv. lxxxv.
Proper Lessons.	*Proper Lessons.*
The First, Jer. xli. or Dan. ix. to v. 22.	*The First,* Jer. xii. or Dan. ix. to ver 22.
The Second, Heb. xi. v. 32. to cap. xii. v. 7.	*The Second,* Hebrews xi. 32. and xii. to ver. 7.
Instead of the first Collect at Evening Prayer, use these two which follow.	*Instead of the first Collect at Evening Prayer, shall these two which next follow be used.*

O BLESSED Lord God, who by thy wisdom not only guidest, and orderest all things most suitably to thine own justice; but also performest thy pleasure in such a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works; We thy sinful [1]people fall down before thee, confessing that thy judgments were right in permitting cruel men, sons of Belial, [2]this day to imbrue their hands in the blood of thine Anointed; we having drawn down the same upon ourselves, by the great and long provocations of our sins against thee. For which we do therefore here humble ourselves before thee; imploring thy mercy for the pardon of them all, and that thou wouldst deliver this Nation from blood-guiltiness (that of this day especially) and turn from us and our posterity all those judgments, which we by our sins have deserved: Grant this for the all-sufficient merits of thy Son our Saviour Jesus Christ. *Amen.*

BLESSED God, just and powerful, who didst permit thy dear Servant, our late dread [3]Sovereign, to be this day given up to the

[1] people do here fall down before thee [1692] [2] as this day [1692]
[3] Sovereign King Charles the First, to be, as upon this day, &c. [1692]
[4] kill him, and to take [1692]

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violent outrages of wicked men, to be despitefully used, and at last murdered by them: though we cannot reflect upon so foul an act, but with horror and astonishment; yet do we most gratefully commemorate the glories of thy grace, which then shined forth in thine Anointed; whom thou wert pleased, even at the hour of death, to endue with an eminent measure of exemplary patience, meekness, and charity, before the face of his cruel enemies. And albeit thou didst suffer them to proceed to such an height of violence, as to [4]kill his person, and take possession of his Throne; yet didst thou in great mercy preserve his Son, whose right it was, and at length by a wonderful providence bring him back, and set him thereon, to restore thy true Religion, and to settle peace amongst us: For which we glorify thy Name, through Jesus Christ our blessed Saviour. *Amen.*

Immediately after the Collect [Lighten our darkness, &c.] *shall these three next following be used.*

O Lord, we beseech thee, &c.
O most mighty God, and merciful Father, &c.
Turn thou us, O Good Lord, and so, &c.

As before at Morning Prayer.

Immediately before the Prayer of S. Chrysostom, shall this Collect be used.

Immediately before the Prayer of St. Chrysostom *shall this Collect which next followeth, be used.*

ALMIGHTY and everlasting God, whose righteousness is like the strong mountains, and thy judgments like the great deep; and who, by that barbarous murder [5]this day committed upon the sacred Person of thine [6]Anointed, our late Sovereign, hast taught us, that neither the greatest of Kings, nor the best of men, are more secure from violence than from natural death: Teach us also hereby so to number our days, that we may apply our hearts unto wisdom. And grant, that neither the splendour of any thing that is great, nor the conceit of any thing that is good in us, [7]may any way withdraw our eyes from looking upon ourselves as sinful dust and ashes; but that, according to the example of this thy blessed Martyr, we may press forward [8]towards the prize of the high calling that is before us, in faith and patience, humility and meekness, mortification and self-denial, charity and constant perseverance [9]to the end: And all this for thy son our Lord Jesus Christ his sake; to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

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[5] as upon this day [1692]
[6] Anointed, hast taught, &c. [1692]
[7] any ways [1692]
[8] toward [1692]
[9] unto [1692]

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A FORM OF

Prayer with Thanksgiving

TO BE USED YEARLY UPON THE XXIX. DAY OF MAY;

Being the day of His Majesty's Birth and happy Return to his Kingdoms.

The Service shall be the same with the usual Office for Holy days in all things; except where it is hereafter otherwise appointed.

If this day shall happen to be Ascension day, Whitsunday, or Trinity Sunday, only the Collects of this Office are to be added to the several services for those Festivals in their proper places. If it shall happen to be any other Sunday,

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A [1] FORM OF

Prayer with Thanksgiving

TO ALMIGHTY GOD

For having put an end to the Great Rebellion by the Restitution of the King and Royal Family: And the Restoration of the Government after many years Interruption. Which unspeakable mercies were wonderfully completed upon the Twenty-ninth of *May*, in the year 1660. And in Memory thereof, that Day in every year is by Act of Parliament appointed to be for ever kept holy.

The Act of Parliament made in the Twelfth, and confirmed in the Thirteenth year of King Charles *the Second, For the Observation of the Twenty-ninth day of* May *yearly, as a Day of Public Thanksgiving, is to be read publicly in all Churches at Morning Prayer, immediately after the* Nicene *Creed on the Lord's Day next before every such Twenty-Ninth of* May, *and Notice to be given for the due Observation of the said Day.*

The Office used hitherto upon this day ever since it was by Act of Parliament established, relating in several passages to the Birth and Person of King Charles *the Second; It is thought fit, now upon occasion of his Death, to alter it as followeth.*

The Service shall be the same with the usual Office for Holy-days; except where it is in this Office otherwise appointed.

If this day shall happen to be Ascension day, *or* Whitsunday, *the Collects of this Office are to be added to the Offices of those Festivals in their proper places; And if* Monday *or* Tuesday *in* Whitsun-week, *or* Trinity *Sunday, the proper*

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[1] JAMES R.

The Form of Prayer with Thanksgiving heretofore appointed for the Twenty-ninth of May, relating in several passages of it to the Birth and Person of Our most dearly beloved Brother, King Charles the Second, and so upon occasion of his death being necessarily to be altered; And it being now by Our special Command to the Bishops so altered and settled to our satisfaction, as a perpetual Office of Thanksgiving for the standing mercies of that day: Our express will and pleasure is, That it be forthwith printed and published as here it followeth;

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or to be Monday, or Tuesday in Whitsun-week, the Collects shall be used as before, and also the proper Psalms here appointed, instead of those of ordinary course, and all the rest of this Office omitted.

Morning Prayer shall begin with this Sentence.

I EXHORT, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men: for Kings, and all that are in Authority, that we may lead a quiet and peaceable life in all godliness and honesty: For this is good and acceptable in the sight of God our Saviour. 1 Tim ii. 1. 2. 3.

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Psalms here appointed for this day, instead of those of Ordinary course, shall be also used, and the Collects added as before: And in all these cases the rest of this Office shall be omitted: but if it shall happen to be any other Sunday, this whole Office shall be used, as it followeth, entirely. And what Festival soever shall happen to fall upon this Solemn Day of Thanksgiving, the following Hymn appointed instead of Venite exultemus *shall be constantly used.*

Morning Prayer shall begin with these Sentences.

TO the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his Laws, which he set before us. Dan. ix. 9. 10.

It is of the Lord's mercies that we were not consumed: because his compassions fail not. Lam. iii. 22.

Instead of Venite exultemus, *shall be* [2] *sung or said this Hymn following; one verse by the Priest, and another by the Clerk and People.*

O COME let us sing unto the Lord: let us heartily rejoice in the strength of our salvation. Psal. xcv. 1.

Let us come before his presence with thanksgiving: and shew ourselves glad in him with psalms. 2.

For the Lord is a great God: and a great king above all gods. 3.

With his own right hand and with his holy arm: hath he gotten himself the victory. Psal. xcviii. 2.

The Lord declared his salvation:

MY song shall be always of the loving kindness of the Lord: with my mouth will I ever be shewing forth his truth from one generation to another. Psal. lxxxix. 1.

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance. Psal. cxi. 4.

Who can express the noble acts of the Lord: or shew forth all his praise? Psal. cvi. 2.

The works of the Lord are great: sought out of all them that have pleasure therein. Psal. cxi. 2.

The Lord setteth up the meek:

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to be used henceforth upon every Twenty-ninth of May in all Churches, and Chapels within our Kingdom of England and Dominion of Wales, in such manner as is therein directed.

Given at our Court at Whitehall the twenty-ninth day of April, 1685. In the First Year of our Reign.

By His Majesty's Command
Sunderland.

[2] said or sung [1685]

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his righteousness hath he openly shewed in the sight of the heathen. 3.	and bringeth the ungodly down to the ground. Psal. cxlvii. 6.
He hath remembered his mercy and truth towards the house of Israel: and all the ends of the earth have seen the salvation of our God. 4.	*The Lord executeth righteousness and judgment: for all them that are oppressed with wrong.* Psal. ciij. 6.
For he hath found David his servant: with his holy oil hath he anointed him. Psal. lxxxix. 21.	For he will not always be chiding: neither keepeth he his anger for ever. Verse 9.
His hand hath held him fast: and his arm hath strengthened him. 22.	*He hath not dealt with us after our sins: nor rewarded us according to our wickedness.* Verse 10.
The enemy hath not been able to do him violence: the son of wickedness hath not hurt him. 23.	For look how high the Heaven is in comparison of the Earth: so great is his mercy toward them that fear him. Psal. ciij. 11.
He hath smitten down his foes before his face: and plagued them that hated him. 24.	*Yea, like as a Father pitieth his own children: even so is the Lord merciful unto them that fear him.* V. 13.
His truth also and his mercy hath been with him: and in his Name is his horn exalted. 25.	Thou, O God, hast proved us: thou hast tried us, even as silver is tried. Psal. lxvi. 9.
He hath set his dominion also in the sea: and his right hand in the floods. 26.	*Thou sufferedst men to ride over our heads, we went through fire and water: but thou hast brought us out into a wealthy place.* Ver. 11.
Therefore all the Kings of the earth shall praise thee, O Lord: for they have heard the words of thy mouth. Psal. cxxxviij. 4.	Oh, how great troubles and adversities hast thou shewed us: and yet didst thou turn and refresh us, yea and broughtest us from the deep of the earth again. Psal. lxxi. 18.
Yea, they shall sing in the ways of the Lord: that great is the glory of the Lord. 5.	*Thou didst remember us in our low estate, and redeem us from our enemies: for thy mercy endureth for ever.* Psal. cxxxvi. 23. 24.
My mouth also shall speak the praise of the Lord: and let all flesh give thanks unto his holy name for ever and ever. Ps. cxlv. 21.	Lord, thou art become gracious unto thy land: thou hast turned again the captivity of Jacob. Psal. lxxv. 1.
Glory be to the Father, and to the Son, and to the Holy Ghost.	*God hath shewed us his goodness plenteously: and God hath let us see our desire upon our enemies.* Psal. lix. 10.
As it was in the beginning, is now, and ever shall be: world without end. Amen.	They are brought down and fallen: but we are risen and stand upright. Psal. xx. 8.
	There are they fallen, all that work wickedness: they are cast down and shall not be able to stand. Psal. xxxvi. 12.

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Proper Psalms, xx. xxi. lxxxv. cxviij.

Proper Lessons.

The First, 2 Sam xix. v. 9.

The Second, Rom. xiij.

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The Lord hath been mindful of us, and he shall bless us : even he shall bless the house of Israel, he shall bless the house of Aaron. Psal. cxv. 12.

He shall bless them that fear the Lord : both small and great. Psal. cxv. 13.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men. Psal. cvij. 21.

That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness. Psal. cvij. 22.

And not hide them from the children of the generations to come: But shew the Honour of the Lord, his mighty and wonderful Works that he hath done. Psal. lxxviij. 4.

That our Posterity may also know them, and the children that are yet unborn : and not be as their forefathers a faithless and stubborn generation. Ver. 6, 7.

Give thanks, O Israel, unto God the Lord, in the Congregations : from the ground of the Heart. Psal. lxviij. 26.

Praised be the Lord daily : Even the God who helpeth us, and poureth his benefits upon us. Ver. 19.

O let the wickedness of the wicked come to an end : but establish thou the righteous. Psal. vij. 9.

Let all those that seek thee, be joyful and glad in thee : and let all such as love thy salvation, say always, The Lord be praised. Psal. xl. 19.

Glory be to the Father, &c.

As it was in the beginning, &c.

Proper Psalms, cxxiv. cxxvi. cxxix. cxviij.

Proper Lessons.

The First, 2 Sam. 19. v. 9. or Num. xvi.

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In the Suffrages after the Creed these shall be inserted and used for the King.

Priest. O Lord, save the King.

People. Who putteth his trust in thee.

Priest. Send him help from thy holy place.

People. And evermore mightily defend him.

Priest. Let his enemies have no advantage against him.

People. Let not the wicked approach to hurt him.

Instead of the first Collect for Morning Prayer these two shall be used.

O LORD God of our salvation, who hast been exceedingly gracious unto this land, and by thy miraculous providence hast delivered us out of our late miserable confusions, by restoring to us our dread Sovereign Lord, thy servant, King *Charles;* We are now here before thee with all due thankfulness to acknowledge thine unspeakable good-

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Te Deum.

The Second, The Epistle of S. Jude.

Jubilate Deo.

The Suffrages next after the Creed shall stand thus.

Priest. O Lord shew thy mercy upon us.

Answer. *And grant us thy salvation.*

Priest. O Lord, save the King.

Answer. *Who putteth his trust in thee.*

Priest. Send him help from thy holy place.

Answer. *And evermore mightily defend him.*

Priest. Let his enemies have no advantage against him.

Answer. *Let not the wicked approach to hurt him.*

Priest. Endue thy ministers with righteousness.

Answer. *And make thy chosen people joyful.*

Priest. Give peace in our time, O Lord.

Answer. *Because there is no other that fighteth for us, but only thou, O God.*

Priest. Be unto us, O Lord, a strong Tower.

Answer. *From the face of our enemies.*

Priest. O Lord, hear our prayer.

Answer. *And let our cry come unto thee.*

Instead of the first Collect at Morning Prayer shall these two which follow be used.

O ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanks, for the wonderful Deliverance of these Three kingdoms from *the Great Rebellion,* and all the miseries and oppressions consequent thereupon, under which they had so long groaned. We

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ness this day shewed unto us, and to offer up our sacrifices of praise unto thy glorious Name: humbly beseeching thee to accept this our unfeigned, though unworthy oblation of ourselves; vowing all holy obedience in thought, word, and work unto thy divine Majesty; and promising in thee and for thee all loyal and dutiful allegiance to thine Anointed Servant, and to his heirs after him: whom we beseech thee to bless with all increase of grace, honour, and happiness in this world, and to crown with immortality and glory in the world to come; for Jesus Christ his sake, our only Lord and Saviour. *Amen.*

O GOD, who by thy divine providence and goodness didst this day first bring into the world, and didst this day also bring back and restore to us, and to his own just and undoubted rights our most gracious sovereign Lord, thy servant King *Charles:* Preserve his life and establish his throne, we beseech thee. Be unto him a helmet of salvation against the face of his enemies, and a strong tower of defence in the time of trouble. Let his Reign be prosperous, and his days many. Let justice, truth and holiness; let peace and love, and all Christian virtues flourish in his time. Let his people serve him with honour and obedience; and let him so duly serve thee on earth, that he may hereafter everlastingly reign with thee in heaven, through Jesus Christ our Lord. *Amen.*

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acknowledge it thy goodness, that we were not utterly delivered over as a prey unto them: Beseeching thee still to continue such thy mercies towards us, that all the world may know, that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

O LORD God of our salvation, who hast been exceedingly gracious unto this land, and by thy miraculous Providence didst deliver us out of our miserable confusions, by restoring to us, and to his own just and undoubted Rights, our then most gracious Sovereign Lord, thy servant, King *Charles* the Second, (notwithstanding all the power and malice of his enemies) and by placing him in the Throne of this Kingdom; thereby restoring also unto us the public and free profession of thy true Religion and Worship, together with our former Peace and Prosperity, to the great comfort, and joy of our hearts: We are here now before thee, with all due thankfulness, to acknowledge thine unspeakable goodness herein, as upon this day, shewed unto us, and to offer up our sacrifice of praise for the same, unto thy great and glorious Name: humbly beseeching thee to accept this our unfeigned though unworthy oblation of ourselves; vowing all holy obedience in thought, word, and work unto thy divine Majesty; and promising in thee and for thee all loyal and dutiful allegiance to thine Anointed Servant now set over us, and to his Heirs after him: Whom we

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O LORD God, most merciful Father, who of thine especial grace and favour didst this day bring home unto us thy servant King *Charles* our Sovereign, and place him in the Throne of this Kingdom, thereby restoring to us the public and free profession of thy true Religion and worship, to the great comfort and joy of our hearts; We thine unworthy servants here assembled together to celebrate the memory of this thy mercy, most humbly beseech thee to grant us grace, that we may always shew ourselves truly and unfeignedly thankful unto thee for the same. And that our gracious King may through thy mercy continue his Reign over us in all virtue, godliness, and honour, many and many years; and that we dutifully obeying him, as faithful and loyal subjects, may long enjoy him with the continuance of thy great blessings, which by him thou hast vouchsafed unto us, through Jesus Christ our Lord. *Amen.*

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beseech thee to bless with all increase of grace, honour, and happiness in this world, and to crown him with immortality and glory in the world to come, for Jesus Christ his sake, our only Lord and Saviour. *Amen.*

In the end of the Litany, (which shall always this day be used) after the Collect [We humbly beseech thee, O Father, &c.] *shall this be said* [1] *which followeth.*

ALMIGHTY God, who hast in all ages shewed forth thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, professing thy holy and eternal truth, from the malicious Conspiracies and wicked practices of all their enemies: We yield unto thee from the very bottom of our hearts unfeigned thanks and praise, as for thy many great and public mercies, so especially for that signal and wonderful deliverance by thy wise and good Providence, as upon this day, completed and vouchsafed to our then most gracious Sovereign King *Charles* the Second, and all the Royal Family: and in them and with them to this whole Church and State, and all orders and degrees of men in both, from the unnatural Rebellion, Usurpation and Tyranny of ungodly and cruel men, and from the sad confusions and ruin thereupon ensuing. From all these, O gracious and merciful Lord God, not our merit, but thy mercy; not our foresight, but thy providence; not our arm, but thy right hand, and thine arm, and the light of thy countenance, did rescue and deliver us; even because thou hadst a favour unto us. And therefore not unto us, O Lord, not unto us, but unto thy name be ascribed all honour, glory and praise, with most humble and hearty thanks, in all churches of

[1] which next followeth [1685]

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Immediately before the Prayer of S. Chrysostom, *use the Collect of Thanksgiving,* [For Peace, and Deliverance from our enemies].

O ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

In the Communion Service between the Commandments and the Epistle, shall these two Collects be used, instead of the Collect for the king, and that of the day.

O MOST gracious God, and merciful Father, who hast by thy infinite power and goodness safely and quietly, after so many and great troubles and adversities, settled thy servant our Sovereign Lord King *Charles* in the throne of his Fathers, (notwithstanding all the power and malice of his enemies) restoring unto us with him, and by him, the free profession of thy sacred truth and gospel, together with our former peace and prosperity; We beseech thee to grant him the defence of thy salvation, and to shew forth thy loving-kindness and mercy to him; and to stir up continually in our hearts all faithful duty and loyalty towards him, with a religious obedience, and thankfulness unto thee for these

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the saints: Even so, Blessed be the Lord our God, who alone doth wondrous things; and blessed be the name of his Majesty for ever, through Jesus Christ our only Lord and Saviour. *Amen.*

In the Communion Service, immediately before the reading of the Epistle shall these two Collects be used, instead of the Collect for the King and the Collect of the day.

O ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanks for the wonderful Deliverance of these Three kingdoms from *the Great Rebellion*, and all the miseries and oppressions consequent thereupon, under which they had so long groaned. We acknowledge it thy goodness, that we were not utterly delivered over as a prey unto them; Beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord. *Amen.*

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and all other thy mercies, through Jesus Christ our Lord. *Amen.*

GRANT we beseech thee, Almighty God, that our Sovereign Lord the king, whom thou didst this day happily bring home, and restore to us, may be a mighty protector of his people, a religious defender of thy sacred Faith, and of thy holy Church among us, a glorious conqueror over all his enemies, a gracious governor unto all his subjects, and a happy father of many children to rule this Nation by succession in all ages, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. ii. 11.

DEARLY beloved..... honour the King.

The Gospel. S. Matth. xxii. 16.

AND they sent out ..... and went their way.

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O LORD God of our salvation, who hast been exceedingly gracious unto this land, and by thy miraculous Providence didst deliver us out of our miserable confusions; by restoring to us, and to his own just and undoubted Rights, our then most gracious Sovereign Lord, thy servant, King *Charles* the Second, (notwithstanding all the power and malice of his enemies); and, by placing him in the Throne of this Kingdom, thereby restoring also unto us the public and free profession of thy true Religion and Worship, together with our former Peace and Prosperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulness, to acknowledge thine unspeakable goodness herein, as upon this day shewed unto us, and to offer up our sacrifice of praise for the same, unto thy great and glorious Name; humbly beseeching thee to accept this our unfeigned, though unworthy oblation of ourselves; vowing all holy obedience in thought, word, and work, unto thy Divine Majesty; and promising in thee and for thee all loyal and dutiful Allegiance to thine Anointed Servant now set over us, and to his Heirs after him; whom we beseech thee to bless with all increase of grace, honour and happiness, in this world, and to crown him with immortality and glory in the world to come, for Jesus Christ his sake our only Lord and Saviour. *Amen.*

The Epistle. 1 S. Pet. ii. 11—17.

The Gospel. S. Matth. xxii. 16—22.

In the Offertory shall this Sentence be read.

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NOT every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father which is in heaven. S. Matth. 7. 21.

After the Prayer [For the whole state of Christ's Church, &c] *this Collect following shall be used.*

O LORD our God, who upholdest and governest all things in heaven and earth; Receive our humble prayers with our thanksgivings for our Sovereign Lord *Charles*, set over us by thy grace and providence to be our King: And so, together with him, bless the whole Royal Family with the dew of thy heavenly Spirit, that they, ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may continue before thee in health, peace, joy, and honour, a long and happy life upon earth, and after death obtain everlasting life and glory in the kingdom of heaven, by the merits and mediation of Christ Jesus our Saviour, who with the Father, and the holy Spirit, liveth and reigneth ever one God, world without end. *Amen.*

ALMIGHTY God and heavenly Father, who of thine infinite and unspeakable goodness towards us, didst in a most extraordinary and wonderful manner disappoint and overthrow the wicked designs of those traiterous, heady, and high-minded men, who under the pretence of Religion, and thy most holy Name, had contrived and well nigh effected the utter destruction of this Church and Kingdom: As we do this day most heartily and devoutly adore and magnify thy glorious name for this thine infinite gracious goodness already vouchsafed to us; so we most humbly beseech thee to continue thy grace and favour towards us, hiding and covering us under the shadow of thy wings, that no such dismal calamity may ever again fall upon us. To this end send forth thy light and thy truth for the discovery of these depths of Satan, this mystery of iniquity. Infatuate and defeat all the secret counsels of the ungodly. Abate their pride, assuage their malice, and confound their devices. Strengthen the hands of our gracious King *James*, and all that are put in authority under him, with judgment and justice, to cut off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never again prevail against us, nor triumph in the ruin of the Monarchy and thy Church among us. Protect and defend our Sovereign Lord the King, with the whole Royal Family, from all treasons and conspiracies. Be unto him an helmet of salvation, and a strong tower of

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defence against the face of all his enemies. As for those that are implacable, clothe them with shame and confusion, but upon himself and his posterity let the crown for ever flourish. So we that are thy people and the sheep of thy pasture shall give thee thanks for ever, and will always be shewing forth thy praise from generation to generation; through Jesus Christ our only Saviour and Redeemer, to whom with thee, O Father, and God the Holy Ghost, be glory in the Church throughout all ages, world without end. *Amen.*

1704

[1] A FORM OF

Prayer with Thanksgiving to Almighty God;

TO BE USED IN ALL CHURCHES AND CHAPELS WITHIN THIS REALM, EVERY YEAR UPON THE EIGHTH DAY OF *March*:

Being the Day on which Her Majesty began Her happy Reign.

The Service shall be the same with the usual Office for Holy-days in all things, except where it is in this Office otherwise appointed.

If this day shall happen to be Sunday, the proper Office for that Sunday shall be wholly omitted, and this used instead of it: But however it shall happen, there shall be notice thereof given publicly in the Church the Sunday before.

Morning Prayer shall begin with these Sentences.

I EXHORT that first of all, Supplications, Prayers, Intercessions, and giving of Thanks, be made for all men; for Kings, and for all that are in Authority; that we may lead a quiet and peaceable life, in all godliness and honesty: for this is good and acceptable unto God our Saviour. 1 Tim. ii. 1, 2, 3.

If we say that we have no sin, we deceive ourselves, and the truth is

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[1] ANNE R.

OUR will and pleasure is, That this Form of Prayer with Thanksgiving for the Eighth Day of *March*, be forthwith Printed and Published, and be used yearly on the said Day, in all Cathedral and Collegiate Churches and Chapels, in all Chapels of Colleges and Halls within both our Universities, and of our Colleges of *Eton* and *Winchester*, and in all Parish-Churches and Chapels within our Kingdom of *England*, Dominion of *Wales*, and Town of *Berwick* upon *Tweed*.

Given at our Court at St. James's the seventh Day of February 170⅔. In the Second Year of Our Reign.

By her Majesty's Command,
NOTTINGHAM.

not in us; but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 S. John i. 8, 9.

Instead of Venite exultemus, *the Hymn following shall be said or sung; one verse by the Priest, and another by the Clerk and People.*

O LORD our Governor: how excellent is thy name in all the world! Psalm viii. 1.

Lord what is man, that thou hast such respect unto him: or the son of man, that thou so regardest him? Psalm cxliv. 3.

Thou hast made him little lower than the Angels: and thou crownest him with Glory and Honour. Psal. viii. 5.

Thou makest him to have dominion over the works of thine hands: and thou hast put all things in subjection under his feet. Ver. 6.

Behold, O God our Defender: and look upon the face of thine Anointed. Psalm lxxxiv. 9.

O hold thou up her goings in thy paths: that her footsteps slip not. Psalm xvii. 5.

Grant the Queen a long life: and make her glad with the joy of thy countenance. Psalm lxi. 6. and xxi. 6.

Let her dwell before thee for ever: O prepare thy loving mercy and faithfulness, that they may preserve her. Psalm lxi. 7.

In her time let the righteous flourish: and let peace be in all our borders. Psalm lxxii. 7. and cxlvii. 14.

As for her enemies, clothe them with shame: but upon herself let her crown flourish. Psalm cxxxii. 19.

Blessed be the Lord God, even the God of Israel: which only doeth wondrous things. Psal. lxxii. 18.

And blessed be the Name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen, Amen. Verse 19.

Glory be to the Father, &c.

As it was in the beginning, &c.

Proper Psalms are xx, xxi. ci.

Proper Lessons.

The First, Prov. viii. beginning ver. 13.

Te Deum.

The Second, Rom. xiii.

Jubilate Deo.

The Suffrages next after the Creed shall stand thus.

Priest. O Lord, shew thy mercy upon us.
Answer. *And grant us thy salvation.*
Priest. O Lord, save the Queen;
Answer. *Who putteth her trust in thee.*
Priest. Send her help from thy holy place.
Answer. *And evermore mightily defend her.*
Priest. Let her enemies have no advantage against her.
Answer. *Let not the wicked approach to hurt her.*
Priest. Endue thy Ministers with righteousness.

Answer. *And make thy chosen people joyful.*
Priest. O Lord, save thy people.
Answer. *And bless thine inheritance.*
Priest. Give peace in our time, O Lord.
Answer. *Because there is none other that fighteth for us, but only thou, O God.*
Priest. Be unto us, O Lord, a strong tower;
Answer. *From the face of our enemies.*
Priest. O Lord, hear our prayer.
Answer. *And let our cry come unto thee.*

Instead of the first Collect at Morning Prayer shall be used this following Collect of Thanksgiving for Her Majesty's Accession to the Throne.

ALMIGHTY God, who rulest over all the kingdoms of the World, and disposest of them according to thy good pleasure; We yield thee unfeigned thanks, for that thou wast pleased, as on this day, to place thy Servant our Sovereign Lady Queen ANNE upon the Throne of these Realms. Let thy wisdom be her guide, and let thine arm strengthen her; let justice, truth, and holiness, let peace and love, and all those virtues that adorn the Christian profession, flourish in her days; direct all her counsels and endeavours to thy glory, and the welfare of her people; and give us grace to obey her cheerfully and willingly for conscience sake; that neither our sinful passions, nor our private interests, may disappoint her cares for the public good; let her always possess the hearts of her people, that they may never be wanting in honour to her person, and dutiful submission to her Authority; let her Reign be long and prosperous, and crown her with immortality in the life to come; through Jesus Christ our Lord. *Amen.*

In the end of the Litany (which shall always be used upon this Day) after the Collect [We humbly beseech thee, O Father] *shall the following Prayer (for the Queen and Royal Family) be used.*

O LORD our God, who upholdest and governest all things in heaven and earth; receive our humble prayers, with our hearty thanksgivings, for our Sovereign Lady ANNE, as on this Day, set over us by thy grace and providence to be our Queen; and so together with her bless the Princess *Sophia*, and the whole Royal Family, that they all, ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may continue before thee in health, peace, joy, and honour, a long and happy life upon earth, and after death obtain everlasting life and glory in the Kingdom of Heaven, by the Merits and Mediation of Christ Jesus our Saviour, who with the Father and the Holy Spirit, liveth and reigneth ever one God, world without end. *Amen.*

Then shall follow this Collect, for God's Protection of the Queen against all her Enemies.

MOST gracious God, who hast set thy servant ANNE our Queen upon the Throne of her Ancestors, we most humbly beseech thee to protect her on the same from all the dangers to which she may be exposed; Do thou weaken the hands, blast the designs, and defeat the enterprises of all her enemies, that no secret conspiracies, nor open violences, may disquiet her Reign; but that, being safely kept under the

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shadow of thy wing, and supported by thy power, she may triumph over all opposition; that so the world may acknowledge thee to be her defender and mighty deliverer in all difficulties and adversities; through Jesus Christ our Lord. *Amen.*

Then shall follow the Prayer, in the time of War and Tumults.
Then the Prayer for the High Court of Parliament (if sitting.)
In the Communion Service, immediately before the reading of the Epistle, instead of the Collect for the Queen, and that of the Day, shall be used this Prayer for the Queen, as Supreme Governor of this Church.

BLESSED Lord, who hast called Christian Princes to the defence of thy Faith, and hast made it their duty to promote the spiritual welfare, together with the temporal interest of their people; We acknowledge with humble and thankful hearts thy great goodness to us, in setting thy Servant our most gracious Queen over this Church and Nation; Give her, we beseech thee, all those heavenly graces that are requisite for so high a trust; Let the work of thee her God prosper in her hands; Let her eyes behold the success of her designs for the service of thy true Religion established amongst us; And make her a blessed instrument of protecting and advancing thy Truth, wherever it is persecuted and oppressed; Let Hypocrisy and Profaneness, Superstition and Idolatry, fly before her face; Let not Heresies and false Doctrines disturb the peace of the Church, nor Schisms and causeless Divisions weaken it; But grant us to be of one heart and one mind in serving thee our God, and obeying her according to thy will: And that these blessings may be continued to after ages, make the Queen, we pray thee, an happy Mother of Children, who being educated in thy true Faith and Fear, may happily succeed her in the Government of these Kingdoms. So we that are thy people, and sheep of thy pasture, shall give thee thanks for ever, and will always be shewing forth thy praise from generation to generation. *Amen.*

The Epistle. 1 S. Pet. ii. 11.

DEARLY beloved, I beseech, &c. ..... Honour the King.

The Gospel. S. Matth. xxii. 16.

AND they sent out unto him, &c. ..... they marvelled, and left him, and went their way.

After the Nicene Creed *shall follow the Sermon.*
In the Offertory shall this Sentence be read.

GODLINESS is great riches, if a man be content with that he hath; for we brought nothing into the world, neither can we carry any thing out. 1 Tim. 6. 6, 7.

After the Prayer [For the whole state of Christ's Church, &c.] *these Collects following shall be used.*

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

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GRANT, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

THE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

FINIS.

C. WHITTINGHAM, CHISWICK.

ERRATA.

P. xii. l.	11,	*for*	specially	*read*	especially.
— xv. —	29,	———	times past	——	time past.
— xxi. —	22,	———	hath	——	have [in 1552, 1549].
— 15, — 9,	18,	———	acknowledge	——	knowledge.
— 15, —	20,	———	thine	——	thy.
— 15, —	48,	———	praise him	——	praise ye him.
— 23, —	42,	———	thy	——	thine [in 1552, 1549].
— 32, —	16,	———	yea, let	——	let, yea.
— 112, —	36,	*note* ——	Christe seyed	——	Christe sayed.
— 115, —	22,	———	where	——	whereas.
— 119, —	11,	———	thy	——	thine.
— 120, —	18,	———	Jesus	——	Jesu.
— 213, —	16,	*dele*	come to [in 1552]		

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